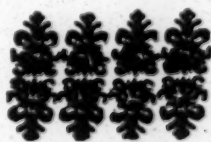


THE
HOLY TABLE,
NAME & THING,

MORE ANCIENTLY,
properly, and literally used
under the New Testament,
then that of an
ALTAR.

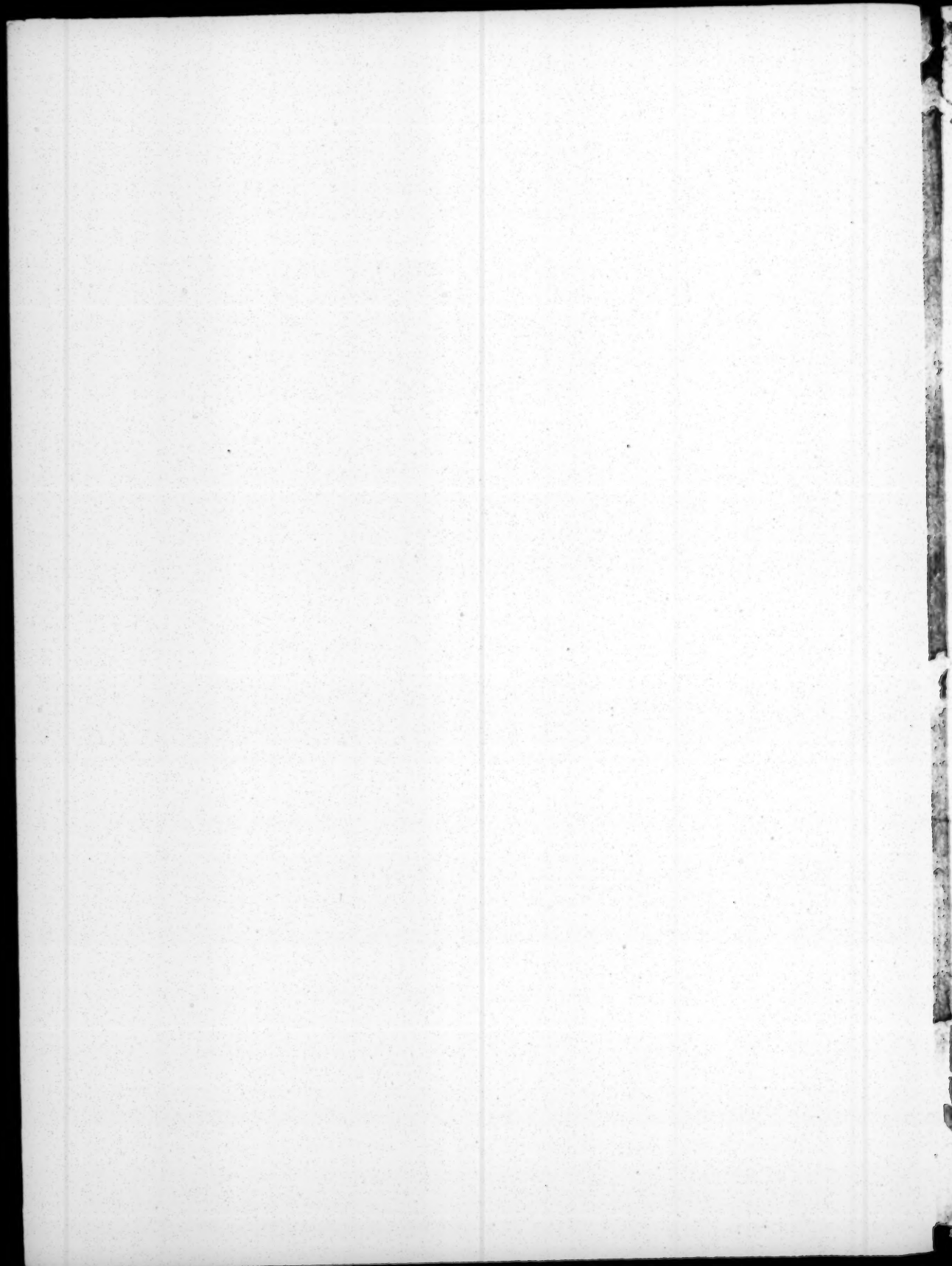
Written long ago by a Minister in *Lincoln-*
shire, in answer to D. COAL, a judicious
Divine of Q. MARIES dayes.

Ha Sacramenti domatrix Mensa.
Aurel. Prudent. in Peristeph.
Hymno II.



Printed for the Diocese of *Lincoln.*

1 6 3 7.





I Have read and thorowly perused a Booke, called *The Holy Table, Name, and Thing, &c.* written by some Minister of this Diocese. And doe conceive it to be most Orthodox in *Doctrine*, and consonant in *Discipline*, to the Church of *England*: And to set forth the Kings Power and *Rights*, in matters Ecclesiasticall, truly and judiciously; and very fit to be Printed: And doe allow and *approve* of the same Treatise to be Printed and published in any place or places whereas *Ordinarie* I am enabled and Licenced so to doe. And in witnesse hereof, I have subscribed my Name the last day of *November*,
1636.

IO. LINCOLN. Deane
of *Westminster*.



I Have read and thorowly perused a Book, called *The Holy Table, Name, and Thing, &c.* written by some Minister of this Diocese; And do conceive it to be most Orthodox in *Doctrine*, and consonant in *Discipline*, to the Church of *England*: And to set forth the Kings Power and *Rights*, in matters Ecclesiasticall, truly and judiciously; and very fit to be Printed: And do allow and *approve* of the same Treatise to be *Printed* and published in any place or places where as *Ordinarie* I am enabled and Licensed so to do. And in witnesse hereof, I have subscribed my Name, the last day of *November*.

JO. LINCOLN. *Deane*
of Westminster.

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Col. 4.	

The first and only published Book of the
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of the same name.



CHAP. I.

Of the state of the Question, and the first occasion of the writing of the Letter : with a true Copie of the same.



T was a new but witty *Etymologie*, which the Lord Chancellour (a) *St. Albans* gave of a *Libell*; that it was derived of a *Lie* forg'd at home, and a *Bell* to ring it up and down the Country.

(a) *At Strat-
ham. in the
Cause of the
Nottingham
Libell.*

Both these parts are fully expressed in this Pamphlet. First, (b) *Coal* makes the *Lie*, and presents it for a Token to his private friend; then his private friend makes the *Bell*, by commending it to the *Presse*, and ringing it abroad over all the Countrey. And it gave an *Omen*, of what colour the whole Book would prove, by the mistake in the first Page, where his friend calls him a *Divine of Iudgement*, which is the second part, whereas indeed he is but a *Divine of Invention*, which is the first part of *Logic*. And this *Invention* he puts in practice, not

(b) *Title leaf.*

A

onely

(c) Εἰδῶσαι
δὲ καὶ τοῖς ἐν-
αντίοις ἐνέ-
μασιν ἀδια-
φορῶς ἐπιτρε-
τεῖ. χρῆμα δὲ οἱ
τεχνικοί.

Ilpian. Enarr.
in Demosth. o-
rat. de classi-
bus.

(d) Τὰ γὰρ
πράγματα
δὲ πιεστέοντα
Arist. Rhet.

l. 5. c. 17.

(c) Arist. Me-
teor. l. 3. c. 4.

(f) Title leafe,
of pag. 26.

(g) Title leafe,
and Let. p. 69.

(h) P. 5. of
Let. p. 68, 69.

(i) Pag. 8. of
Let. p. 69.

(k) P. 27. of
Let. p. 69.

onely in displaying his matters of *Right*, as all
your (c) *τεχνικοί* and artificiall handlers of *Con-*
troversies are permitted to do; but even in *sta-*
ting the matter of *fact*: which when it is in *wri-*
ting before our eyes, is no more by a *disputant*
indeed to be *wrigled* and *wrested*, but to be taken
as it is set down, and (for the *time* at the least)
(d) *swallowed* and *beleaved*. Whereas this poore
fellow makes himself an *Adversary*, not out of
the *Letter*, but out of his own *phantasie*; and dri-
ving him before him (as he in (e) *Aristotle* did his
shadow) from one end of the Book to the other,
shoots all his arrows at this *man of clouts* of his
own rearing, and yet with all this advantage ne-
ver stirs him. I will give you a short taste of his
faining and his *failing*. (f) He *fains* the *Letter* writ-
ten not long since. He fails, because it was writ-
ten, when all flesh in *England* had corrupted their
wayes, and that there was a *generall deviation* in
this weightie businesse. (g) He *fains*, that the *Que-*
stion was of *placing the Communion Table*. He fails,
for it was about the *erecting of a Stone-Altar*. (h) He
fains, that the *Writer* conceiv'd the *bowing at the*
name of IESVS was a *vain thing*. He fails, for the
Writer doth commend, allow, and practice it. (i) He
fains, the *Writer* had no reason to suspect any other
sacrifice aimed at by the *Vicar*, but *spirituall* onely.
He fails, and never confer'd with the *Writer* about
it, who chargeth the *Vicar* with *meaning a Sacrifice*
contrary to his Subscription. (k) He *fains*, that the
Writer would cunningly draw the *Chappels* and
Cathedrals to a kind of *Premunire* about their *Com-*
munion.

union-Table. He fails, for the Writer confesseth he doth allow and practise it. (l) He fains the Writer doth slight; But fails; for he doth cite and approve the appellation of Second service. He fains, that the Writer doth report the peoples pulling down of Altars, as a doctrine. He failes, for he mentions it onely as a matter of fact. (m) He faines the Writer should make the Council. Act, for the taking down of Altars, a kind of Law which no man was obliged unto. He fails, for the Writer saith it was obeyed over all England. Lastly, (n) he faines, that the Vicar did not thinke of Fixing his Table to the wall, because he himself hath no cause to think so, nor reason to conceive & may reasonably presume the contrary. He fails, for the Letter doth every where charge upon the Vicar the contradictory assertion. So that this man hath not only made himself the Judge to open the Law, but the Jury also, to find the fact in the whole controversie. But this is not to be endured. For beside that it is uncertaine, whether he be of the Voisinage, & but an inhabitant of a remote and another Province, and so ignorant of the Circumstances of the fact, he sheweth himself (every where) such a pugnacissimum animal (as (o) he said of the Gender) so partially addicted to brabling and contestation, that he may be well excepted against for a common Barreter. (p) He chargeth it home upon the Writer, for saying that the Curate and the Churchwardens were appointed to pull downe, when they were appointed only to take downe the Altars: For saying, that the name of an Altar (q) Crept, when he should have said, Came into the Church:

(l) P. 25. and
Let p. 71. p. 41.
& 40.

(m) Pag. 42
& Let. p. 74.

(n) P. 31. and
Let. p. 69. 76.
77.

(o) Petron.
Arbit. Satyr.
Cæpij; pug-
nacissimum
animal arma-
tâ elidere ma-
nu.

(p) Pag. 11.

(q) Pag. 34.

(r) P. 12.

For (r) saying that they were taken down in *all or most*; whereas he should have said, in *sundry and many* places of this Kingdome: Lastly, for (s) saying, *The Communion*, whereas he should have said, *The Lords Supper*. When the *Rubricke* (t) hath it, *The Lords Supper, or holy Communion*. And would any man trust such a (u) *κουισοπιστης*, and *Titber of Commin*, as this wrangler is, to be of his *Jury*? Besides that (as *Plautus* describes him to a hair in a Comedy of his own (x) *denomination*.)

(f) P. 8.

(t) *The Order for the Administration.*(u) *Aristot. Ethic. l. 4. c. 1.*(x) *Asinaria.*

Siquidem hercle Æacidinis minis expletus animisque incedit,

he comes into the *Session-house* with such a haughty and prejudicate opinion of *himself* and his *Cause*, that no man can expect the least right at his hands. For besides that his friend *Clove* doth stick him in the doore of his *Book* (before his going forth into the open *Aire*) with this pretty perfume of a *Judicious and Learned Divine*; he doth so swell and improve by degrees; that he makes his work above all the *Humane*, and equall to the *Laws Divine*. For speaking of the *Preface* of the *Communion-book*, (a *Canon* confirmed by *Act of Parliament*) that doth not (without all question) direct the *Bishop* to send his resolutions to the *Priest*, he saith upon that Law, (y) *It is as true, or at leastwise more fit, that the Bishop should do as he would have him.* Which is so high a *Language* against the *Laws* of the Land, and the practice of all *Ordinaries* (who execute their own *Mandates* by their own *Officers*) as was never uttered, and printed with *Licence* by any *Subject* of *England*

(y) P. 11.

England before this time. T.C. indeed from his Presse at Coventry, was wont to send abroad much of this stuff in *Martin Marprelates* dayes.

And for the other, what meaning should he have to bind up the *Letter*, not (as in reason he should) before, but after his whole Book; and to call it (z) *Apocrypha*; but that he would have us to take all his *dreams* for *Canonick Scripture*? So that a man cannot imagin what evidence to provide, to give satisfaction to so haughty a Companion, who

(z) He turned
to a Printer.

I ranegat sibi nata, nihil non arrogat armis.

Considering therefore the partiality of this Writer, who makes his own *Case*, makes his own *Evidence*, makes his own *Law*, makes his own *Authorities*, and all out of his own *Concept*; and endeavours what he can, *a fear la causa*, (as the *Spanish Advocates* use to say) to give a fair *Cause* a foul face: I shall be bold (as a neighbouring Minister to the *Scene* of this businesse, and imployed amongst other of my profession, in some of the main passages) to set down seriously and faithfully the whole carriage of the *Businesse*, the true Copy of the *Letter*, the agitation this *Cause* hath had with us below, not able to penetrate into those *Motions* it receiv'd above in the *Ordinaries* brest, and (for it hath been a kind of walking Spirit) in the *Lower house of Parliament*.

The *Writer*, a *Chorister* in the Colledge, and bred up in *Wessex*, brought along with him from his *Faculty*, some odder *Choristers* into the *Ministry*, and having too much *Learning* from his *Academy*

(who had never seen a tolerable *Incumbent* of that Church before) began to fly upon his own *Coat*, and turn'd out of the Town two grave and painfull *Preachers* salaried by the *Parish*; whereof the one was his own *cozen*, and brought in by himself a little before. His next *quarrell* was with the *Alderman* and his *Breshren*, about some matters of *Malting* and *Tithing*: which (by the continued favour of the *Ordinary*) was ended to his *advantage*. Then he fell upon this removing of the *Communion-table* from the upper part of the *Quire* (where it was (a) *comely placed* and had stood time out of mind) to the *Altar place*, as he called it. Mr. *Wheatley* the *Alderman* questioning him thereupon, what *Authority* he had from the *Bishop*, *Chancellour*, or any of his *Surrogates*, to do this *alteration*, received this Answer, (b) *that his Authority was this, He had done it, and he would justify it*. Vpon the which return Mr. *Wheatley* commanded his Officers to remove the *Table* to the place again; which they did accordingly, but not without striking, much heat, and indiscretion, both of the one side and the other: The *Vicar* saying, *he car'd not what they did with their old Trestle, for he would build him an Altar of stone at his own charge, and fix it in the old Altar-place, and would never Officiate upon any other*: the rude people replying, *he should set up no dressers of stone in their Church & they would find more hands to throw his stones out, then he should do to bring them in; and would all in a body make a journey to the Bishop, before they would endure it*. Whereupon Mr. *Wheatley* the *Alderman*

(a) *Aldermans Letter.*

(b) *Aldermans Letter.*

presently wrote unto his Lordship of these passages ; as also of his light gestures in *bowing at the name of Iesus* , so as sometime his *Booke* fell down, and once *himself*, to the derision of those that were not so well affected to that *religious Ceremony*. And this was about *June* or *July* 1627. To this the *Bishop* returned no answer in *writing* at that time, but sent a quicke and sharp Message by *word of mouth* , both to the *Alderman* and the *Vicar* ; that they should not presume, either the *one* or the *other* of them, to move or remove the *holy Table* any more, otherwise then by speciall direction from him or his *Chancellour* ; and that it should remaine, where it did (if it stood within the *Quire*) untill his next passage to *Lincolne* by that Town ; at whattime he would himselfe by *view* taken upon the place, accommodate the same according to the *Rubrick* and *Canons*. And that the *Vicar* should not presume to set up any thing in *Church* or *Chancell*, in the *interim*. Which return did not altogether pacifie the *People* of the Town in their jelousies against their *Vicar*. But Mr. *Wheatly* , a prudent and discreet man, afraid to offend the *Bishop*, (as one who had been a singular friend and patron to that Town, when he was in *place*) resolved to ride unto his Lordship. Which was no sooner known, but all they of the Town that were able, would needs hire horses and ride along with him. The *Bishop* when he saw such a *company*, enquired of them what the matter was : They opened unto him all this *difference*, assured his Lordship they were every

every one of them *quiet & peaceable men, conformable* in all things to the Kings *Laws Ecclesiasticall* and willing to submit themselves to any *Order* concerning the situation of the *holy Table*, which his Lordship should appoint. Onely they represented unto his Lordship, that they were much scandalized with the putting down of their *Sermons*, and this new intended erection of a *stone-Altar* upon the neck thereof. And that, if his Lordship should appoint the *Table* to stand in the *upper end of the Quire*, it was impossible that the 24th part of the *Parish* should see or heare the *Vicar* officiating thereupon. Desiring his Lordship to take it to his consideration, that the *Vicar* (whom his Lordship much favoured) was not alwayes right in the *Head-piece*; and that they lived in the midst of *Recusants*, their chief *Gouverneur* being one of that profession himself; and that those kind of men began already to jeere and deride this new *Alteration*. The *Bishop* entring into a discourse of the *indifferency* of this *circumstance* in its own nature, the *Vicar* came suddenly into the *Hall*; pale and staring in his looks, and either with his journey, or some other affrights much *disordered*. Which the *Bishop* observing, used him with all *sweetnesse* and *lenitie*, bad him not be troubled with any thing that had happened, for he would end this difference to his contentment. The *Vicar* brake out into *passion* and *teares*, and said they threatned to set his house on fire. The *Bishop* answered, that if they did so, hee would procure him *another*; and he hoped his *Majesty*

jesty would provide for them such *houses*, as in that case they well deserved. The *Alderman* & his *Assistants* utterly denied the knowledge of any such base intents, or *menaces*: but submitted themselves wholly (as the *Vicar* likewise did) to the *Bishops decision*. Then the Lord *Bishop* taking the *Vicar* aside, talk't with him in private a pretty while. VVhat they discours'd of is not particularly known. His Lordship was over-heard some what earnest with the said *Vicar*, to tell him who they were that set him on upon these *alterations*. And it is conceiv'd generally, that the *Vicar* told his Lordship all the truth, from point to point. At the close, the *Bishop* said unto him, VVell, Mr. () you shall sup with your Neighbours in my *Hall* to night, upon such cold provision as my people can make you: But I have sup't already upon that you tell me. And if all the *Books* I have of that *nature* be able to do it, I will find some satisfaction for *my self*, and *you* in all these particulars, before I goe this night to *bed*. And I will provide a Letter, as written to you, Mr. *Alderman*, to shew to your *Breshren*, and some *Notes* to be delivered to the *Divines* of the *Lecture* at *Gr*. And both these (if the fault be not in my *servant*) shall be ready by seven a clock in the *morning*.

The *Bishop* sat up most of the night, and his *Secretary* with him in his Study. VVhat they there did is not distinctly known: But it was observ'd that the *Secretary* came down for the *Boak* of *Martyrs* which stood in the *Hall*, and borrowed from

the Parish-church Bishop *Jewells* workes. In the Morning between 7. and 8. of the clock, was delivered to the *Alderman* this Letter sealed up.

Mr. *Alderman*, I do conceive, that your *Communion-Table*, when it is not used, should stand in the upper end of the Chancell, not *Altar-wise*, but *Table-wise*. But when it is *used*, either in the time of the *Communion*, or when your Vicar shall be pleased to read the *later part* of the *Divine service*, thereupon the *Churchwardens*, are to cause the Clerk or Sexton to remove it, either to the place where it stood before, or any other place in *Church* or *Chancel*, where your *Minister* may be most audibly heard of the whole Congregation. If both your *Churchwardens* agree with the *Vicar* upon such a place, let it be disposed of accordingly; and your *Ministers* are not to *officiate* upon it in any other place. If your *Churchwardens* *disagree* with the *Vicar*, let them take the opinion of that *Surrogate* of my *Chancellour*, who dwells next unto your Town of *Grantham*, and he and any one of the *Churchwardens* shall upon *view* assigne the place where the *Table* shall stand in most conveniency, when it is to be *officiated* on by either of your *Ministers*. And so I desire you to intimate this unto the *Churchwardens*, and do recommend me very heartily to you and all your neighbours, and you and them in my prayers to Gods protection. And am.

At the same time this *Letter* was delivered, there was delivered also by the *Secretary*, a sheet
of

of paper closed up , to be conveyed to the *Divines* of the *Lecture* at *Gr.* upon their next meeting-day , with a Note of direction from the said *Secretary* , that if they conceived these passages contained in that *Paper* to be well and truly collected , and had not found in their *readings* and *observations* the contrary , they should impart them to the *Vicar* of *Gr.* being one of their *Company* , and improve them what they could to give him satisfaction , not denying (if he so required) to let him take out a *Copie* of the same for his own use , but not to divulge these *papers* any farther. But if they found any mistakings in these *Quotations* , or had met with any other *Canons* or *Constitutiones* differing from these , or that they themselves varied in opinion from the premisses , they should forbear to impart them , but write freely back again their said *variance* from these directions , together with their *reasons* for the same , which should be very kindly and thankfully accepted. Or to this effect. VVe met accordingly , perused these *Papers* , found them digested in the former part into the fashion of a *Letter* (yet directed to no body) but not so figuredly and distinctly in the *later*. They were not written with the *Bishops* own hand , with which we were all acquainted , nor subscribed by any body , and they varied in some places it *matter* from this printed *Copie* , but little in *form*. After perusal we did conferre with the said *Vicar* at two severall dayes , especially about the Contents

of this *Paper*. VVho vndoubtedly, at that time, received full *satisfaction* thereby, and conceived that he had lost nothing by this *decision*, having gain'd all the points, excepting the *Form* of placing the *Table*; against the which he conceived the *Rubrick of the Liturgie* to be apparant, but his Lordships *opinion* to be very indifferent, because he observed (as he said) the *Table* in his Lordships private *Chappell* to be so placed, & furnished with Plate and Ornaments above any he ever had seen in this Kingdom, the Chappel Royall onely excepted. And so this difference was at that time thus ended and composed, and the *Vicar* well satisfied, and never out of his Lordships favour (whereof he reaped after this much fruit ad profit) to his very dying day. Now the true Copy of this *Letter* or *Notes* (for without all question they were neither superscribed nor subscribed) here ensueth.

Sir, with my very hearty commendations unto you, &c. VVhen I spake with you last, I told you that the standing of your *Communion-table*, was unto me a thing so indifferent, that unless offence and umbrages were taken by the Town against it, I should never *move* it, or *remove* it. That which I did not then suspect, is come to passe. Your *Alderman*, whom I have known these 17 or 18 yeares to be a discreet and modest man, and far from any humour of *Innovation*, together with the better sort of the *Town*, have complained against it. And I have without taking any notice of your *act*, or touching in one syllable upon your *reputation*, appointed the *Churchwardens*, whom

whom in my opinion it principally doth concern, under the *Diocesan* and by his *directions*, to settle in for the time : as you may see by this *Copie* enclosed. Now for your own satisfaction, and my poore advice for the *future*, I have written unto you somewhat more at large, then I use to expresse my selfe in this *kinde*. I do therefore (to deal plainly) like many things well, and disallow of some things in your carriage of this businesse. It is well done that you affect *decency* and *comelines* in the officiating of Gods *divine service*, that you present your selfe with the Forms in his Majesties *Chappels*, and the *Quires* of *Cathedrall Churches*, (if your *Quire*, as those others, could contain your whole congregation) that you do the reverence appointed by the *Canons* to that blessed name of *Jesus*, so it be done humbly and not *affectually*, to procure the *devotion* & not move the *derision* of your parishioners, who are not it seems *all of a piece*) and that you do not maintain it *Rationibus non cogentibus*, & so spoil a good cause with bad arguments. These things I do my self allow and praise. But that you should say you will upon your own cost build an *Altar* of *Stone* at the upper end of your *Quire*; That your *Table* ought to stand *Altar-wise*; That the fixing thereof in the *Quire* is so *Canonical*, that it ought not to be removed (upon any occasion) to the *body* of the *Church*; I conceive to be in you so many mistakings.

For the first; If you should erect any such *Altar*, (which I know you will not) your *discretion* (I fear me) would prove the onely *Holocaust*

to be sacrificed on the same. For you have *subscribed* when you came to your place that that other *Oblation*, which the *Papists* were wont to offer upon these *Altars*, in a *Blasphemous figment, and pernicious Imposture*, in the 31th *Artic.* And also, that we in the Church of *England* must take heed lest our *Communion* of a *Memory* be made a *Sacrifice*. In the 1. *Homily upon the Sacrament*. And it is not the *Vicar*, but the *Churchwardens* that are to provide *Vten sils* for the *Communion* and that not in *Altar*, but a faire joyned *Table*. *Canons of the Convocation 1571. pag. 18.* And that the *Altars* were removed by Law, and *Tables* placed in their stead in all, or the most Churches of *England*, appears by the *Queenes Injunctions 1559* related unto and so confirmed in that poynt by our *Canons* still in force. *Canon 82.* And therefore I know you will not build any such *Altar*, which *Vicars* were never enabled to set up, but were once allowed (with others) to pull down *injunction 1^{mo} Elis. For Tables in the Church.*

For the second point, That your *Communion-Table* is to stand *Altar-wise*; if you mean, in that upper place of the *Chancell*, where the *Altar* stood, I think somewhat may be said for that, because the *Injunctions 1559.* did so place it. And I conceive it to be the most decent *situation* when it is not *used*, and for *use* too, where the *Quire* is mounted up by *steps*, and open, so as he that *officiates*, may be seen and heard of all the *Congregation*. Such an one, I am informed, your *Chancell* is not. But if you meane by *Altar-wise*, that the
Table

Table should stand *along close by the wall*, so as you beforced to officiate at the one *end* thereof (as you may have observed in great mens *Chapells*) I do not beleve that ever the *Communion-tables* were (otherwise then by *casualty*) so placed in *countrey-churches*. For besides that the *Coun- trey-people*, without some directions before- hand from their *superiours*, would (as they told you to your face) suppose them *Dressers* rather then *Tables*. And that Queen *Elisabeths Commis- sioners* for causes ecclesiasticall directed, that the *Tables* should stand, not *where the Altar*, but *where the steps to the Altar* formerly stood. *Orders 1561.* The *Minister* appointed to read the *Communion*, which you (out of the *Books of Fast 1^{mo} of the King*) are pleas'd to call *Second service*, is directed to read the *Commandments*, not at the *End*, but at the *North-side of the Table*, which implies the *End* to be placed towards the *East great window.* *Rubrick before the Communion.* Nor was this a new direction in the *Queens* time onely; but practised in *K. Edward* reing. For in the plot of our *Liturgie* sent by *Mr Knox & Whittingham* to *Mr Calvin*, in the reing of *Q. Mary*, it is said, *that the Minister must stand in the North-side of the Table.* *Troubles at Frankford, p. 30.* And so in *K. Edwards Liturgies*, the *Ministers* standing in the *Midst of the Altar*, 1549. is turned to his standing *at the North-side of the Table* 1552. And this last *Liturgie* was revived by *Parliament 1^o Elis. c. 2.* And I beleve it is so used at this day in most places of *England.* VVhat you saw in *Chappells* or *Cathedrall Churches*,
is not

is not the point now in *Question*, but how the *Tables* are appointed to be placed in *Parish-churches*. In some of these *Chappels*, and *Cathedralls*, the *Altars* may be still standing, for ought I know; or, to make use of their *Covers*, *Fronts* and other *Ornaments*, *Tables* may be placed in their room, of the same length and fashion the *Altars* were of. We know the *Altars* stand still in the *Lutheran Churches*. And the *Apologie* for the *Augustine Confession*, *Artic. 21.* doth allow it. The *Altars* stood a yeare or two in the reigne of King *Edward*, as appears by the *Liturgie* printed 1549. And it seems the *Queen* and her *Counsell* were content they should stand, as we may guesse by the *Injunctions*, 1550. But how is this to be understood? The *sacrifice* of the *Masse* abolished for which *Sacrifice* onely *Altars* were erected) these (call them what you please) are no more *Altars*, but *Tables* of *Stone* or *Tymber*. And so was it alledged 24. *Novem. 4. Edw. 6. 1550. Sublatio enim relativo formali, manet absolutum & materiale tantum.* And so may be well used in *Kings* and *Bishops* houses, where there are no people so void of *Instruction* as to be scandalized. For upon the *Orders* of breaking down *Altars*, 1550. all *Dioceses*, as well as that of *London*, did agree upon receiving *Tables*, but not so soon upon the form and fashion of their *Tables*. *Act. and Monum. pag. 1212.* Beside that, in the old *Testament* one and the same thing, is termed an *Altar* and a *Table*. An *Altar*, in respect of what is there offered unto *God*; and a *Table*, in respect of what is thence participated

cipated by men, as for example, by the *Priests*. So have you *Gods Altar* the very same with *Gods Table*, in *Mal. 1. 7.* The place is worth the marking: For it answers that merry Objection out of *Heb 13. 10.* which you made to some of your fellow Ministers, and one *Dr. Morgan* before you, to *Peter Martyr*, in a disputation at *Oxford*. We have no *Altar* in regard of an *Oblation*; but we have an *Altar*, that is, a *Table*, in regard of a *participation* and *Communion* there granted unto us. The proper use of an *Altar* is to *sacrifice* upon, the proper use of a *Table* is to *eat* upon, *Reasons*, &c. 1550. vide *Act. & Monum. pag. 1211.* And because a *Communion* is an *Action* most proper for a *Table*, as an *Oblation* is for an *Altar*; therefore the Church in her *Liturgie* and *Canons* calling the same a *Table* onely, do not you now, under the *Reformation*, call it an *Altar*. In King *Edwards Liturgie* of 1549 it is almost every where; but in that of 1552. it is no where called an *Altar*, but *The Lords Boord*. Why? Because the people being scandalized herewith (in *Countrey-churches*) first it seems beat them down *de facto*; then the supreme *Magistrate* (as here the *King*) by the advice of Archbishop *Cranmer* and the rest of his Counsell, did *Anno 1550.* by a kind of Law put them down *de jure* 4 *Edw. 6. Novemb. 24* And setting these *Tables* in their rooms, took away from us, the Children of this *Church* and *Common-wealth*, both the Name and the Nature of those former *Altars* As you may see *Injunct. 1559.* referring to that Order of King *Edw.* And

his Counsell, mentioned *Act. & Monum.* pag. 1211. And I hope you have more learning, then to conceive *The Lords Table* to be a new Name, and so to be ashamed of the word. For, besides that *Christ* himselfe instituted this *Sacrament* upon a *Table*, and not an *Alter*; (as Archbishop *Cranmer* and others observe, *Act. & Monum.* pag. 1211.) it is in the *Christian Church*, at the least 200 yeares more ancient, then the name of an *Alter* in that sence; as you may see most learnedly proved (beside what we learn out of *S. Paul*) out of *Origen*, and *Arnobius*, if you do but reade a Booke that is in your Church, *Iewel against Harding of private Masse*, *Artic. 3.* pag. 145. And whether this name of *Alter* crept into the Church, in a kind of complying in phrase with the people of the *Jews*, as I have read in *Chemnitius*, *Gerardus* and other sound *Protestants*; (yet such as suffer *Alters* to stand;) or that it proceeded from those *Oblationi* made upon the *Communion-tables* for the use of the *Priest* and the *poore*, whereof we reade in *Iustine Martyr*, *Iernaus*, *Tertullian* and other anciant writers; or because of our *Sacrifice of praise* and *Thanksgiving*, as Archbishop *Cranmer* and others thought *Act. & Monum.* pag. 1211. the name being now so many yeares abolished in this Church, it is fitter in my judgement, that your *Alter* (if you will needs so call it) should according to the *Canons* stand *Table-wise*, then your *Table*, to trouble the poore Town of *Gr.* should be erected *Alter-wise*.

Lastly, that your *Table* should stand in the
higher

higher part of the *Chancell* you have my assent in opinion already : And so was it apoynted to stand, out of the *Communion. Orders by the Commiss.* for causes ecclesiasticall 1561. But that it should be there fixed, is so farre from being the onely *Canonicall* way , that it is directly against the *Canon*. For what is the *Rubrick* of the Church, but a *Canon* ? And the *Rubrick* saith, *We shall stand in the Body of the Church, or in the Chancell, where Morning prayer and Evening prayr be apoynted to be said.* If therefore *Morning prayer* and *Evening prayer* be apoynted to be said in the *Body* of the Church, (as in most *Countrcy-churches* we see it is) where shall the *Table* stand in that Church most *Canonically* ? And so is the *Table* made removeable, when the *Communion* is to be celebrated to such a place, as the *Minister* may be most conveniently heard by the *Communicants* ; by *Qu. Elis. Injunct*, 1559. And so saith the *Canon* in force, *that in the time of the Communion, the Table shall be placed in so good sort within the Church nr Chancell, as thereby the Minister may be most conveniently heard, &c.* *Canon* 82. Now judge you, whether this *Table* (which like *Dadalus his Engines* moves and removes from place to place, and that by the inward wheelles of the *Church Canons*) be fitly resembled by you to an *Alter* that stirs not an ynoch and supposed to be so resembled most *Canonically*. And if you desire to know out of *Eusebius*, *S. Augustine*, *Durandus*, and the fifth *Councell* of *Constantinople*, how long *Communion-tables* have stood in the midst of Churches, read a

Book which you are bound to reade, and you shall be satisfied *Jewell against Harding: Of private Masse, Artic. 3 pag. 145* The summe of all is this.

1. You may not erect an *Altar*, where the *Canons* admit only a *Communion-table*.

2. This *Table* (without some new *Canon*) is not to stand *Altar-wise*, and you at the *North-end* thereof, but *Table-wise*, and you must officiate on the *North-side* of the same, by the *Liturgie*.

3. This *Table* ought to be *laid up* (decently covered) in the *Chancell* onely as I suppose; but ought not to be officiated upon, either in your *first* or *second service* (as you distinguish it) but in that place of *Church* or *Chancell*, where you may be most conveniently seen and heard of all.

4. Though peradventure you be (with him in *Tacitus*) *Maister of your own*, yet are you not of *other mens Eares*, and therefore your *Parishioners* must be *Judges* of your *Audiblenes* in this case, and upon complaint to the *Ordinary*, must be relieved.

5. Lastly, whether side soever (you or your *Parish*) shall first yeeld unto the other in these needlesse controversies, shall remain in my poore judgement, the more discreet, grave, and learned of the two. And by that time you have gayned some more experience in the *Cure of Soules*, you shall finde no such *Ceremony* to *Christian charity*. Which I recommend unto you, and am ever, &c.

Now

Now if you desire to know why I have been so tedious in stating thus the *Cause*, with all the *Circumstances* thereof, I answer with the *Poet*, that it is to ease you, if you please, of further *Tedium* *sneſſe*:

(c) *Vt, ſi malueris, lemmata ſola legas;*

(c) *Mart.
Epigr. lib. 14.
Apop. 2.*

That if you be ſo diſpoſed, you may end the *Book* with this firſt *Chapter*. For the true *ſtating* is the *concluding* of the *Queſtion* we have in hand. I dare here appeale without any further *defence* to any *indifferent Reader*, what *notorious want* of *Learning*, what *diſaffection* to the *Church*, what *malice* to *Cathedrals*, what *inclination* to *Puritanisme*, what *approving* of *ſedition*, what *popular affectation*, this (d) *filia unius noctis*, this paper huddled up (upon this occaſion) in *one night*, can argue either in the *Writer* (whoſoever he be) or in *us* that were the *approvers* of the ſame. And particularly I appeale to you, that have read the *Libell* written againſt it, whether it hath any way answered your expectation, or whether.

(d) *Ion. 4. 10.*

(e) *Carbonem, ut ajunt, pro theſauro inveſtis*
this (f) *Coal of a ſinner* doth not rather appeare to have been fetcht from a *Smiths forge*, then a *ſacred Altar*.

(e) *Phedr.
Aug. Libertus
Fab. Æſop. lib.*

4.
(f) *Eccleſiaſtic.
S. 10.*



CHAP. II.

Of the Regall power in ordayning , publishing , and changing Ceremonies , as also in all Causes Ecclesiasticall. And whether that power was ever used in setting the Communion-table in form of an Altar.

(a) Διὸ καὶ
μὲν Ἀλέξ-
ανδρὸς ἐκέλ-
η ἡ Ἀύστηππον
ἐκόντας οὐτὸ
δύμι σφρεῖ.

Plutarch de
fortuna

Alexand. O-
rit. 2.

(b) Φαιόπερον
καὶ πεπιννα-
μένον.

(c) From page
58. to the end
of the Book.

IF *Alexander* was afraid to commit the pro-
portion of his body to every ordinary statu-
ary , requiring that none but a (a) *Lysippus*
should effigiate the same, and that *Apelles* himself
could never set forth the outward beauty of his
face , but (b) *slubbered and farre short of the native*
vivacity ; how carefull ought Soueraigne Princes
to be , nor to permit their *Regall power* and *prero-*
gative) the very visage of their persons , and ma-
jestie of their visage) to be prophaned by every
Bungler , and to be slubbered up (as here it is) with
a base *Coal* , upon the walls of this ugly (c) *Pam-*
phlet. Thus it is , when *Coblars* will be streching
up their *Pia-maters* above their own *Shop-lasts* , and
Chaplins (to shew how ready they are , at the ve-
ry first call , to be dealing in matters of State) will
be

be buddling in studies they do not understand. Dr. Coal hath here by his exquisite knowledge in the *Can-nome* and *Common* (or *trivall*) law, committed a kinde of merry *treason*, in presuming to give a man a call to be a (*d*) *ludge*, who died but an (*e*) *Apprentice at the Law*. (V Which was more then the *L. Keeper* of the great *Seal*, without his Majesties licence, durst have done.) And mendes it by and by with a kinde of sacriledge, by taking away from a noble Gentleman, his name giuen him at the Font in (*f*) Baptisme. VVhereas had this doughty *Doctour* left his *Litleton*, and kept him to his *Accidence*, he could not have forgotten that *Eduardus* was his proper name,

(*d*) Pag. 61.

ludge Ployden.

(*e*) *Reportes de Edmond*

Plowden in Apprenise de le Common Ley.

(*f*) Pag. 62.

Sir Robert Cook

Yea, but though he fails in *names*, he hits in *matter*, and shews you deep *Mysteries of state*; how this question of Ceremonies *doth relate unto the King*; and that the *Statute* of 19 *Elis. cap. 2.* (which by long scarch and study he found in the very first leaf of his *Common prayer book*) *was not a power personall to the Queen only, but to be continued unto her Successours*; and that the Kings most excellent Majesty may safely and without any danger at all, *command the Table to stand* (as the *Doctour* would have it) *and to be rail'd about*. These are high matters indeed, if they be well proved.

That they shall be to hair. For this old Lawyer, and new-created *ludge*, doth tell us, that *if a Fee-simple be vested in me, and I passe it unto the King, the Fee-simple doth passe without these words, S U C C E S S O U R S, and H E Y R E S, as it doth to a Major, a Bishop, or any other meaner Corporatiō,*
as you

(g) Cook on
Luttrell fol. 9.
pag. 2 at the end

you have it (g) there at large. VVell said *Doctor*; His Majesty is much beholding unto you, and those about him, to take speciall care of your speedy preferment. You have not in most of your scribble given a *Bishop* any more prerogative then to the *Vicar*, nor the *King* in this Allegation, then to the *Alderman* of *Grantham*. Peradventure not so much. For by perusall of your Authour, I finde the *Alderman* ranged in the third place, but the *King* and the *Bishop* jumbled up together (as in a bagge after Chess-play) and so thrown into the fourth place. But I pray you good *Doctor*, where upon earth was this power of ordering matters ecclesiasticall vested, before it pass'd away, as a piece of land held in *Fee-simple*, unto his Majestie by the Statute of *Imo Elis cap. 2?*

Quis est tam potens cum tanto munere hoc?

VVhas it in the *Pope*? in the *people*? in the *Clergie*? in the *Convocation*? in the *Parliament*? or (peradventure) was it in *Abeyance*? Away *Animal*; I tell thee, *The Powes in matters ecclesiasticall* is such a *Fee-simple*, as was vested in none but *God* him selfe, before it came (by *his* and *his* onely donation) to be vested in the *King*. And being vested in the *King*, it cannot by any power whatsoever (no not by his (b) own) be devested from him. The *donour* in this Feoffment is *God*, and *God* onely, the *Deed*, a Prescription time out of mind in the Law of nature, declared more especially and at large by that *Statute-law*, which we call the word of *G O D*. So that, *Doctor*, you deserve but

(h) Transl. of
the Orat. de
ver. Obed.
1555. found
this to have been
the opinion of
Steph. Gardiner

but a very *simple Fee*, for your impertinent example of this *Fee simple*. But what doe you merit for your next prānk? where you say (most ignorantly and most derogatorily to his Maiesties right and iust prerogative) that *that Statute of 10 E-lis. c. was a Confirmatiue if the old Law?* what? and was it not good, untill it had pass'd the upper and lower house of parliament? was not *God* able enough; the *King* his bright Image upon earth, capable enough; the *Deed of Nature* and *Scripture* strong enough; but that (like a *Bishops Concurrent Lease*) it must receive a Confirmation in that great *Chapter?* Your (i) *Author* (a deepe learned man in his faculty) hath it otherwise, and rightly. *It was resolved by the Iudges, that the Act of the first yeare of the late Queen, concerneng Ecclesiasticall Iurisdiction, was not a statute introductory of a New Law, but declaratory of the old.* Parliaments are not called to *confirm*, put to *affirm* and *declare* the Laws of *God*. VVcake and doubtfull *Titles* are to be *confirmed*: such cleare and indubitate *Rights* as his *Maiestie* hath to the *Ecclesiasticall iurisdiction*, are onely *averred*, and *declared* by *acts of Parliament*. And all declarations of this kind, are (as the stuffe wherof they are made) to last for ever, and no *Ionas* Gourds to serue a turne or two and so expire, as those (k) *Probationers* did which (peradventure) some *Iustice his Clark* might tell you of. Yea, but your meaning is, that this *Iurisdiction* was in truth, or of right ought to be by the ancient *Laws of the Realme*, parcell of the *Kings Iurisdiction*, and united to the *Crowne Imperiall*. Still you are

(i) De iure Regni ecclesiastico pag. 8. Non novam introduxit, sed antiquam declaravit.

(k) p. 61. 1. Elis. c. 16. 14. Elis. c. 1. 14. Elis. c. 2. 23. Elis. c. 2.

short, and write nothing like a Divine. I tell you man, It is the *Kings right* by the ancient Law of God, and a main parcell of the *Kings jurisdiction*, although the Laws of the Realm had never touched upon it.

(l) Translat.
1553. Latin.
1535. *Quia in
re nihil novi la-
tum est; tantum
significantiore
vocabulo apposi-
to competentem
Principi jure di-
vino potestatem
exprimi clariss
voluerant.*

(m) The Insti-
tution of a Chri-
stian man, prin-
ted 1537.

(n) De absoluto
Regis imperio. p.
19. Adeas li-
cet Episcopi
populū hor-
tari & possint
& debeāt, le-
gis tamē vim
habere sine
supremi rei-
publicæ Ma-
gistratus au-
thoritate, pla-
nè non dixe-
runt.

(l) Stephen Gardiner, Bishop of Winchester, in his *Oration of true Obedience*, saith, that by the *Parliaments calling of King Henry the Eighth Head of the Church*, there is no new invented matter wrought; onely their will was, to have the power pertayning to a Prince by Gods Law, to be the more clearly expressed with this *founding and Emphaticall Compellation*. So likewise in that Book set forth by the King and Convocation, called *The Institution of a Christian man*, in the Chapter of the *Sacrament of Orders*, it is thus written : (m) *Vnto Christian Kings and Princes of right and by Gods Commandmēt belongeth specially and principally to conserue and maintain the true doctrine of Christ, and all such as be true Preachers and setters forth thereof, and to abolish all abuses, heresies, and Idolatries, &c.* And (n) *Iohn Becksau*, speaking of these particulars in hand, to wit, *Ceremonies and Traditions not commanded by God, but recommended by Clergy-men to stirre up the people to pietie and devotion; faith, That howeuer they may or ought to be maintained by the Bishops, yet can they not be established as a Law; otherwise then by the Authority of the supreme Magistrate.* And these are all *Papists*, not *Protestants*, who may be suspected to collogue with their *Princes*.

Nor is this *Right* united to the *Crown of England* onely, as this Scribbler seemsto conccive, but

to all other Christian Crowns , and challenged by all christian Princes accordingly. For the *Romane Empire* , one of the former (o) Authors doth instance in *Iustinian* , that with the approbation of all the world , he set forth those Laws of the most blessed Trinity, the Catholick Faith, of Bishops, Clergie-men, hereticks , and the like. For the most ancient Kingdomes of *Castile* , *Leon* , *Toledo* , and others of *Spaine* , famous is that greate worke of the seven *Partidas* or Sections of Laws , advanced by *Ferdinando* the third , otherwise called the Saint , (in whose long reign of 35 yeares , there was no touch of (p) hunger or contagion) but finished and compleated by his sonne *Alfonso* the tenth ; (q) in the first *Partida* or Section whereof , he speaks wholly of matters pertaining to the Catholick faith , which directs a man to know God , by way of credence or beliefe , Nor were those Volumes so composed and collected in those seven yeares imployed in that service , to be afterward disputed of in Schooles and Universities onely , but for the (r) decision of Causes, and the doing of Justice , in all those Kingdomes and Dominions. And how many Kings before this had made Laws to the same effect in those Countreys, God knoweth. For these *Partidas* were for the most part , but (s) a Col-

(o) Quis unquam improbatit Iustiniani factum, qui leges edidit de summa Trinitate, & de fide Catholica, & de Episcopis? Steph. Winton. Orat. p. 19. Cod. Iustiniani. Tō, 2. lib. 1. Titul. 1.

(p) Regnavit annis 35. in quibus nec fames, nec pestis fuit in regno suo. Lopez. Gloss. in Prolog. part. 1.

(q) En la primera partida del fablamos de todas las cosas, que pertenescen a la fe Catholica, que face al ome conocer a Dios por creencia. Prol. del Rey Alfonso, fol. 4. Col. 3. Partid 1.

In quibus Partitis sacratissimæ leges, non solum ad causas hominū decidendas, sed ad divinum cultū dirigendū augendūque continentur. Hispan. illustrat. Tom. 1. Roderici Santij Histor. Hispan. part. 4. cap. 2. Et sue acabado disle que sue commencado a siete annos complidos. Prolog. del Alfonso p. 4. (r) Para decision de las causas, y buena Governacion de la Justicia de los Reynos. K. Philips Proclā. before the Partidas Sect. 7. 1555. (s) Leges Hispaniarum quas vocant Partitas in volumen redegit. Franc. Tarraph. de Regib. Hisp. in Alf. 10. Hisp. Illustr. Tom. 1. Colligendarū cura injuncta earum quas Partitas vulgō vocant, Io. Marian. de Rebus Hisp. lib. 13. cap. 8.

lation of the ancient Laws. And no otherwise have these matters been carried in the Kingdome of France. For they ever held their Kings, if not for the (1) Head of their Church, yet surely for the principall, and most sound member thereof. Which is the reason, that the opening or Overture of their most ancient Councils under the first and second (that is the Merovingian and Caroline) line, was euer by the power and authoritie, and somtimes the presidencie of their Kings and Princes. And my Author quarrels very much the (u) Monke Gratian, for attributing to Isidore of Spaine, rather then to a Nationall (x) Councell of Fraunce, held in the yeare 829 that braue and excellent saying, *Principes seculi nonnunquam intra Ecclesiam potestatis adepti culmina tenent, ut per eandem potestatem disciplinam ecclesiasticam muniant.* God somtimes imparts secular power to Princes, that live in the bosome of the Church, that they might imploy this power in preserving ecclesiasticall discipline. *Sape per regnum terrenum caeleste regnum proficit;* The Kingdome of Heaven doth many times take growth and encrease from these Kingdomes upon Earth. *Cognoscant Principes seculi se Deo debere rationem propter Ecclesiam quam à Deo tuendam accipiunt.* And therefore the Great ones of the world must know, that God will one day call them to an account for his Church, so tenderly recommended unto them. It is true indeed, that these words are found in the sixth Councill of Paris, lib. 2. c. 2. But it is as true, that in my Booke Isidore is set down in the Margent as ready

(1) Si non pour chefs de leur Eglise, pour le moins comme faisons l'une de meilleures & plus saines parties d'icelle.

Qu'est la cause, que l'ouverture, &c.

Pasq. Rech. l. 3. c. 30.

(u) Gratian. Decret. part. 2. Caus. 23.

qu. 1. 5.

Dist. Principes

(x) Concil.

Paris. 6. l. 2. c.

2. sub Ludovico Pio.

Ann. Dom.

829. Concil.

Antiq. Six-mondi.

Tom. 2. p.

526.

dy to owne them. And both these will stand well enough ; considering that (y) *Isidore*, Scholar to *Gregory the Great*, did flourish very neare 200 yeares before the *Aera* of that *Council*; and that that *Councell*, by incorporating of these words unto the substance of their *Canons*, doth put a greater lustre, and authority upon them; as the *French* (z) *Antiquary* well observes. And according to this doctrine, are all those *Capitulars*, or mixt Laws, for matters of Church and Common-wealth, of *Charles the Great*, *Ludovicus Pius*; *Lewis the Grosse*, *Pipine*, and others gathered by (a) *Lindenbrogius*: And a world of other *Capitulars* of the same nature, intermingled with the *Canons* of the *French* (b) *Councils*, in the late edition of them by *Sirmond* the *Isuite*. In a word, the very pure *Acts* and *Constitution* of the *Synods* themselves, were in those former times no further (c) *valid* and *binding*; then as they were confirmed by the *Kings* of *France*; and entred duly upon the Records of their *Palace*, or *Westminster Hall*. And yet under favour, all *Crowns* *Imperiall* must give place in regard of this one flower of ecclesiasticall jurisdiction, to the *Crown* of *Great Britannie*. For as our *Prince* is recorded to be the (d) *first Christian King*, so is he intimated to be the *first* that ever exercised ecclesiasticall jurisdiction, being directed by *Eleuthereus* the *Pope* to fetch This first Christian King of the world. *Ecclesj. History of Great Britaine, Age 2. cap. 6.* Sub *Lucio* Britannia omnium provinciarum prima publicitus Christi nomen recepit. *Anton. Sabel. lib. 5. Euseb. 7.*

(y) *Isidore* lived Anno 610. *Halvicius* 636. *Palaminus*.

(z) Et de plus grande autorité, en la reconnoissat d'une Synode. *Pass. ibid.*

(a) In *Codice Leg. Antiquar.* p. 127.

(b) *Edita à Sirmondo* 3. volum.

(c) Les Constitutions Conflituares n'avoient lieu, si non de ré & autant qu'elles estoient confirmées par nos Roys & prises aux Archifs de leur Palais. *Pass. Resb. l. 3. c. 30. p. 273.*

(d) This Island hath the glory to be graced with the first Christian King that ever reigned in the world, which was *Lucius*. *Speed. in his 6. Book, cap. 9.*

(e) *Habetis penes
vostutramque pa-
ginam: ex illis
(Dei gratia) per
consilium regni
vestri sume legem...*

Divisos de-
bes in unū ad
concordiā &
pacē, & ad fi-
dem & legē
Christi, & ad
sāctam eccle-
siā congrega-
re. *Epist. Eleu-
therij in f. in Bi-
blioth. Cotton.
In Archivis
Lond. apud
Stow, Anno 189
In K. Edwards
Laws. Archaio-
nom. Lambardi,
fol. 131. Anti-
quit. Britan.
p. 5. Jewell a-
gainst Harding,
fol. 119. Act. &
Mon. 1. part.
pag. 107. &c.*

(f) 3 *Convers.*
part. 1. c. 4.

(g) *Eccles. Hist.*
of great Brit.
Age 2. c. 20.

(h) *In his excel-
lent book called
Archaionom-
ia per totum.*

(i) *In his Ana-
lect. Anglo-brit.*
1. 2. c. 3. & lib.

2. c. 6. 7. &c.
see: *Ths & ygo*

his Laws by the advice of his Counsell from
the (e) *Book of God*, the old and new Testament,
wherewith to reclaim his subjects to the Faith
and Law of Christ, and to the holy Church.
And if Father (f) *Persons* shall damne this Let-
ter, as foisted, and another obscure (g) *Papist*
suspect it to be corrupted, let the Reader con-
tent himself with these proofs in the Margent
of a farre more authentick averment and au-
thority. Sure I am; that (according to this
advice of *Eleutherius*) the *British, Saxon, Danish,*
and first *Norman* Kings have governed their
Churches and *Church-men*, by *Capitulars* and mixed
Digests, composed (as it were) of *Common* and *Ca-
non* Law, and promulged with the advice of the
Counsell of the Kingdome; as we may
see in those particulars set forth by (h) *Mr.*
Lambard, (i) *Mr. Selden*, (k) *D. Powell*, and others.
And I do not beleieve there can be shewed any
Ecclesiasticall Canons for the Government of the
Church of *England*, untill long after the Conquest,
which were not either originally promulged,
or afterwards approved and allowed by either
the *Monarch*, or some *King* of the *Heptarchy*, sitting
and directing in the *Nationall or Provinciall Synod*.
For all the Collections that *Lindwood* comments
upon, are (as (l) *Theophrastus* speaks) *ἀνὰ μέτρον ἀνὰ ἔτος* &
but rough and rugged money of a more fresh and
later coinage. And yet in those usurping times,
I have seen a Transcript of a (m) *Record Anno*
1157. 30 Henr. 2. wherein, when the B. of *Chiche-*
(k) *History of Cambria*, p. 59. in *Howell Dha.* (l) *Theophrast.*
(m) *In M. f. Chronic. Abbatæ de Bello.*

ſer oppos'd ſome late *Canons* againſt the *Kings*
 Exemption of the Abbey of *Batles* from the *E-*
piscopall Jurisdiction, it is ſaid, that the *King* being
 angry and much moved therewith, ſhould reply,
Tu pro Papa autoritate ab hominibus conceſſa, contra
dignitatum Regalium autoritates mihi à Deo conceſſas,
calliditate argutâ nitiſ præcogitas? Do you, Sr. goe a-
 bout by ſubtilties of wit to oppoſe the *Popes* au-
 thority, which is but the favour or connivence
 of men, againſt the authority of my *Regall* digni-
 ties, being the Charters and donations of God
 himſelfe? And thereupon requires reaſon and
 juſtice againſt the *Biſhop* for this foul in-ſolencie.
 And it hath been alwayes as the *practice*, ſo the
doctrine of this Kingdome, that both in every
 part, and in the whole (n) *Laws* do not make *Kings*,
 but *Kings, Laws*, which they alter and change from time
 to time, as they ſee occaſion, for the good of themſelves
 and their Subjects. And to maintain that *Kings*
 have any part of their Authority by any poſi-
 tive Law of Nations (as this (o) Scribbler ſpeaks
 of a *Jurisdiction*, which either is or ought to be in the
 Crown by the ancient *Laws* of the Realm, and is con-
 firmed by 1^o *Elif. c. 1.*) is accounted by that (o)
 great perſonage an *assertion of a treasonable nature*.
 But when Sr *Edward Cooke*, or any other of our
 reverend Sages of the Law, do ſpeak of the an-
 cient *Laws* of the Realm, by which this *Right in*
eccleſiaſticall cauſes becomes a *parcell* of the *Kings*
jurisdiction, and united to his *Imperiall Crown*,
 they do not meane any *poſitive* or *Statute-law*,
 which creates him ſuch a *Right*, as if a man ſhould
 beſtow

(n) *Post-nati*,
 pag. 106.

(o) Pag. 62.

(p) It was ne-
 ver taught,
 but eyther by
 Traitors, (is
 in *Spencers*
Bill in *Edward*
 the 2ds time)
 or by treaſo-
 able *Papiſts*,
 (as *Harding* in
 the *Confuta-*
 tion of the
Apologie)
 that *Kings*
 have their au-
 thority by
 the poſitive
 Law. *Post-*
nati, pag. 99.

(q) Jurisdi-
ctio intra hoc
regnum ex-
ercita,
Cantabrys Ciste,
p. 8.

(r) Post nati,
p. 10. 54.

(P. 28. 18

Α' μαδία α

δ' ασθ, λα

γ' σμος γ

δ' ασθ, λα

γ' σμος γ

δ' ασθ, λα

γ' σμος γ

δ' ασθ, λα

γ' σμος γ

δ' ασθ, λα

γ' σμος γ

δ' ασθ, λα

γ' σμος γ

δ' ασθ, λα

γ' σμος γ

δ' ασθ, λα

γ' σμος γ

δ' ασθ, λα

γ' σμος γ

δ' ασθ, λα

γ' σμος γ

δ' ασθ, λα

γ' σμος γ

δ' ασθ, λα

γ' σμος γ

δ' ασθ, λα

bestow a new *Fee-simple* upon the *Crown* (as this Scribbler instanceth) or any Law; which declares any such *Right* created by any former Law: but the continuall *practice*, *Judgements*, *Sentences*, or (as this very (9) *Report* calls it) *Exercise* of the ancient Laws of the realme: which declareth and demonstrateth by the effect, that the *Kings of England* have had these severall *flowers* of ecclesiasticall *jurisdiction* stuck in their *Imperiall Garlands* by the finger of almighty *God*: from the very beginning of the *Christian Monarchy* within this *Iland*. For so our (7) *Sententia Inducunt*, and *Responsa prudentum*, have been termed, time out of mind, a main and principle part of the *Common Law* of *England*. And therefore having cleared this point at large, I shall easily yeeld to Dr. *Coal*, that the *Kings* maiestie may command a greater matter of this nature, then that the *holy Tables* should be placed where the *Altar* stood, and be railed about for the great decency, and that although the *Statute* of 1^o *Elis.* c. 1. had never been in *verum natura*. But how doth the Dr. make it appear, that his most excellent *Maiestie* hath commanded any such matter? or that there is (as he avows) any *publick Order* for the same? And this he must do by *Prooffe*, *Reason*, *Authoritie*, nay *Demonstrations*; as one that can endure no modesty of assertion, (1) I thinke, I conceive, I have heard, I beleeve but icceres at them all. I warrant you he shall make it cock-sure with three *Apodicticall Demonstrations*.
(1) In his *Maiesties chappell*, where the ancient *Orders*

Orders of the Church of England have been best preserved; and without the which (perhaps) we had before this been at a losse among st our selves for the whole form and fashion of Divine service. The Chappell of the King being the best interpreter of the Law which himself enacted; wherein the Communion-table hath stood, as now it doth, since the beginning of Queen Elisabeth, what time that Rubrick in the Common prayer-book was consumed and ratified. For thus he useth to double and treble his files throughout all his Pamphlet, that he may make himself a *Body*, and *Grosse* (of words at least) to skarre crouwes withall.

I do confesse, that that most sacred Chappell, but especially the *Saints* of that Chappell, may for his pietie and true devotion be a *moving* precedent and *breathing* example, not onely for the Laity and meaner sort of the Clergie, but even for the gravest of all the Prelacie, to follow and imitate. And long may this Relation continue between that *Type* and *Prototype* of Majestie. Long may he serve God, and God preserve him, and this Church and State through and by him. But yet every (u) *Parish-church* is not bound to imitate, in all outward Circumstances, the pattern and from and outward embellishment and adorning of the *Royall Chappell*. And that for these Reasons.

1 (x) An *Inferiour* is bound to yeeld obedience to the *outward* onely; and not to the *inward* Motion of the mind in his *Superiour*. For what the *Prince* Keeps *inwardly* unto himself in his *VWill*

E

and

(u) Pag 28.

(x) *Summa Syl-**estri, verbo**Obed. p. 208.**La razon es,**por que lo**que tiene el**superior pre-**cisamente en**la mēte y en**la voluntad,**no se ordina**al subdito y**inferior, a ma-**nera de prae-**cepte, ni es**declaracion**de sua volun-**tad- Luego, é**tal caso no ay**obligacion**de obedecer.**Pedro de Lede-**sma 2. parte de**la Suma. tractad**15. c. 1.*

and Vnderstanding, hath no reference to the Subject by way of Precept, untill it break forth *ad motum exteriorem*, as the *Schoolmen* call it, to some outward overture and declaration relating to the Subject. How the King shall adorn and set out his *Chappell Royall*, is a matter imminent and left to his own Princely wisdom and understanding. It is a sinne against many precepts to whisper or doubt, but that he doth it wisely and religiously. But how his Law and *Canons* require us to adorn our *Churches*, that is the outward and *exteriour moving* of his Princely mind, which the *Schoolmen* make the onely *Cynosure* of our Obedience. It is not therefore his Majesties *Chappell*, but is *Laws, Rubricks, Canons* and *Proclamations*, that we are to follow in these *Outward Ceremonies*. And this I shall cleare by an instance, which we should have heard before from the *Doctor*, but that (peradventure) he knew it not. At *Q. Elisabeths* first coming to the Crown, a *Proclamation* indeed was set forth, forbidding any man to alter any *Ceremonies*, but according to the *Rites* of her own *Chappell*, then I confesse unto you, for that to you, and instant of time the *Chappell*, and the *Chappell* onely was the *Rubrick*, and the *Pole-starre* we were to saile by in our obedience. But this *direction* was not intended to be lon-liv'd; it was but a *Bush* that brave *Lady* got under to passe over a sudden showre, (x) *donec de Religions cultu ex auctoritate Parliamentaria statueretur*, until the Parliament might bring to the World that Statute of *Primo*, whereof

(y) Speed. p.
358. Stow. 634.

(z) Cambr.
Edg. pag. 23.

whereof we spake so much before. As therefore that wise *Princesse* made shift for a time with her Sisters (a) *Seal*, so did she with her (b) *Ceremonies*, but forsook them both, as soon as she could be otherwise provided. So as now we are no longer to president our selves in this kind by the *Chappell*. but by the *Liturgie* of *Queen Elisabeth*.

2. I hope I shall ever live and die in an awfull and reverent opinion of that sacred *Oratory*, the vivest resemblance I know upon the *Earth* of that Harmony of the *Cherubims* we look for in *Heaven*. Yet do I trust it will be no offence to any that beares equall devotion to that sacred place, if I pluck out this *Cumane* creature (who like a fawning *Sycophant* thinks to take *Sanctuarie* in that holy ground) from the shadow and shelter of the *Royall Chappell*. VVhere did the man ever hear of any *Chappell* in the Christian world. that gave forme and fashion of Divine Service to whole *Provinces*? To what use serve our grave and worthy *Metropolitans*, our *Bishops*, our *Convocation-house*, our *Parliaments*, our *Liturgies* hedged in and compassed with so many *Laws*, *Rubricks*, *Proclamations*, and *Conferences* if we had been long before this at a losse in England for the whole form and fashion of Divine Service, but for one *Dean* and so many *Gentlemen* of the *Kings Chappell*? Here is a riddle indeed!

(c) *Mater me genuit, qua eadem mox gignitur ex me.* I have heard often of a *Mother church*, but now behold a *Mother-chappell*! (d) VVhen *Pius Quintus* set forth his new *Missal*, he caus'd it to be pro-

(b) *Post-nati*,
p. 23.

(c) For they were the entire Ceremonies of the Masse: but that the Lords prayer, Creed and Letany was in English, as was usual in her Fathers time *Cambr. Elis. p. 23. Stow. p. 61.* Letany with Suffrage printed 16. of *June. 1544.*

(c) *Sphinx Philosoph.*

(d) *Ad Basilicę principit Apostolorū publicari & affigi — Pius Quintus proem. ante Missal.*

(e) Concil. Gerun
in Spania en Gi-
rona Anno 517.

Can. I

Quoniam quarto a
libratione de
los officios ecclesi-
asticos &c.

Francisco de Pa-
dilla. Histor. Ec-
cles. de Esp. part
2. Centur. 6. c. 9
It is cited by Gra-
tiam 3. part. d. 2
de Consecr.

Euch. l. 3. c. 66

Ivo part. 3. c. 68

Beat. Rhenanus

Præfat. in Miss.

Chrysost. And is

a current directio

in all Antiquaries.

(f) Preface befo-

re the Common

prayer-Book.

(g) In a very old

and ancient Mis-

at Sr. R. Cottons

(h) Sr H. Spilm.

verbo Capella.

(i) Strabo, de re-

bus Ecclesiast.

c. 3 i. A Capa B

Martini, quam

Reges Franco-

rum, ob adiutorium

victoriae, in præ-

liis sibi habere

Gemma Anim.

de antiquitu

Miss. l. 1. c. 128.

Durand. Rational. divin l. 2. c. 10.

Beat. Rhen. Præfat. in

Miss. Chrysost. Joseph. Vicecomes Observat. Ecclesiast. vo. 3. l. 2. c. 21

Ludovici primi & melleuui.

claim'd at *S. Peters Church*, and not at the *sacred Chappell*. (e) *In the name of God let the same Offices be said in all the Provinces, as are said in the Metropolitall Church: as well for the order of the Service, the Psalmodie, the Canon, as the use and custome of the Ministration*, was the old rule of the ancient Fathers. I have read of great *diversity* heretofore in saying and singing in Churches within this Realm; of the *Vses* of (f) *Salisbury*, of *Hereford*, of *Bangor*, of *York*, of *Lincoln*; but never until now of the *Vse* of the *Chappell*. I have read also of far more ancient *Offices* then any of all these, the (g) *Gallicane Course*, the *Scottish Course*, the *Romane Course*, the *Eastern Course*, the *Course of S. Ambrose*, and the *Course of S. Benedict*, all at once used in severall parts of this Island: but never read I of any ordering, or directing *Course* from his *Majesties Chappell* untill now.

I pray you good Sir, how were the *divine Services* held up in *Christendom* for the first 300 yeares, in all which time (if we may beleieve one of our best (b) *Antiquaries*,) we shall hardly meet with the name of a *Chappell*? I le put you a merry Case. Most of our (i) *Liturgicall VVriters* (the *Favourites* of the time) are opinion, that this word *Capella* is derived from *Capa*, which signifies a *Hood* or a *Mantle*, and borrowed from the first *Christian Kings* in *France* of the *Mervian line*, who carried about them in their Armies, the *Hood* of *S. Martin* as a *Relick* of much

Durand. Rational. divin l. 2. c. 10. Beat. Rhen. Præfat. in Miss. Chrysost. Joseph. Vicecomes Observat. Ecclesiast. vo. 3. l. 2. c. 21

esteem

esteem: and using to say their *Martins* and *Vesper* in that homely Booth swhere this lewell was lodged, the place from this *Capa* was called *Capella*, and the beginuing of *Chapells* in these parts of the world. My Case then is this: That if all the *Churches* in *France* had been to take the pattern of their Ceremonies from King *Clouys* his *Chapell*, they must have had every one of them a *Hood* of *S. Martins* to officiate over: which would necessarily imply, that this one *Saint* had a fairer *Wardrobe*, then all the *Saints* in the Martyrologie put together. And many yeares after King *Clouys*, *Chapells* in *France*, and the bordering Countreys, were allowed but (*k*) *portative*, when all the Churches had fixed *Altars*; so as the former could not in our particular gieve Law to the later.

I will now lead you from *France* into *Spaine* to see if any Countrey can yeeld you satisfaction; and let you understand, that in the Kingdom of *Toledo*, and the famous Univerfitie of *Salamanca*, *Services* in *bappells* are quite differing from those in *Parish-churhes*, the (*l*) *Mozarabique* pen'd by *Isidore & Leander*, being to this very day in use in the one, but the *Romine Office* commanded in the other. Teach not the *Daughter* therefore against all antiquity to jet it ont before the *Mother*: But rather give us leave to steere our selves by the *Kings Laws*, and we shall honour as much as you, the comelines and devotion of the *Kings Chappell*.

3. Lastly, I would you had not named at all the beginning of *Queene Elisabeth*. For when the *Rubrick* and *Common prayes* was con-

(k) *Gratiō. Decret. part. 3. d. 1 De Consecr. Ex Concilio Triburt. Non. extat hoc Concilium, citatur tamen a Burchardo etiam l. 3. c. 56. qui pro culdubio vidit; citat etiam hæc verba, ex Con. 4. Vide Ioseph. Vicecom. ubi sura & Bin. Concilior. vol. 3. p. 1094. ex Heiman. o. Carnisii.*
 (l) *Mozarabe por qui usavindel los Christianos, que quodarō mezoldos entre los Moros Arabes y se usa del en prticulares Capillas de Toledo y ee Salamanca. Fr. de Padilla. Hist. Eccles. de Espan. part. 2. Centur. 7. c. 20.*

(m) Romano
autem ritu in
ceteris omni-
bus uteretur.
Cambr. El. p. 23

Vsq; ad vice-
simum quar-
tum Junij
Idem p. 39.

(n) Call'd Do-
ctor resolu-
tissimus. Pre-
fat. in 1. Sentent.

(o) Hist. of the
Counc. of Tr. l.
5. f. 411.

Not making
any open de-
claration,
what doctri-
ne she would
follow, de-
signing as
soon as she
was settled,
to establish
it.

Et par my
cette innova-
tion laisse
plusieurs
choses qu'el-
le jugea in-
differentes,
comme les
Orgues, les

Ornaments d'Eglise,

quoy que plus pour police que pour religion. Du
chesne Histoire d'Anglet. l. 21. d. 10. Excepta Christi cruci affixi effigie, quam
in domestico sacratio servavit Regina, publice ostentari passa est.
Thuan. Hist. l. 23. pag. 670. La Roynie, qui vouloit flatter les Catholiques &
les Princes estrangers, faignant n'estre pas tant estoignée, qu'on pensoit
de la Religion Catholique, ny a l'egales Predecesseurs, sit dresser en sa
stick,

firmed and ratified, there was an *Altar*, in that
Chappet, and the very *old Masse* officiated there.
upon. When the *Act of Parliament*, was passed,

allented unto, and printed or proclaimed, the
Altar was removed, and the *Table* placed, and (as

both parties conjecture, for they were neither
of them, the *Inigo's*, nor Masters of the work at
that time) in the very room that was filled up

with the former *Altar*. And this may be, for
ought the one knoweth, to make use of the rich

Covers and ornaments, which fitted that room.

But the other... as resolute as (n) *Baccon* the Car-
melitie, enduring no *Guessing* or *May-bees* in this

subject, holds it for a *thrifstie dream*, and a *poore*
conjecture. Better a great deal the *chappells and*

Churches were left to their ability, to provide them-
selves of convenient ornament, without being any way

beholding to their former *Altars*. And if so lear-
ned a man had not delivered it, I should have

held this opinion to be but *oxias ovas*, (as *Pindar* of
another in that kinde) the very dream of a shadow,

or the shadow of a dream, that the State should

throw away more rich furniture for trying of
conclusions, then the revenues of many *Chur-*

ches in the *Kingdome* are worth. But there
might be other reasons of this posture, of that *Ta-*

ble, then either party hath hitherto touched.

(o) VVhat if it was to hold besides fair *Candle-*

Chapelle une table en forme d'autel, sur la quelle fit mettre une croix d'argent, aux d'eux cotés de la quelle il y avoit deux cierges, &c. Publiât, mais avec trop de faintile, que ce qu'elle faisoit, n'estoit que comme contrainte à suivre l'inclination de ses subjects. Lesquels toutesfois au contraire elle force & contrainct d'aller aux Eglises Protestantes. *Flor. Du Renouel. de la Naiff. l. 6. c. 11. 73.*

Slicks, embossed Plate and Books of Silver, which must have a back or wall to rest upon? VVhat if there stood in the middest thereof a massie Crucifix? VVhat if all her Chappell was thus set forth, to comply with forreigne Princes, and to make them beleve she was not so farre estoigned from the Catholick Religion, as was bruited abroad? VVere all the Churches in England to take pattern by this, who might not possesse a picture in this kinde, wv not any of the Subjects in their (p) private houses? Let D^r Coal kinde as red as he pleaseth: I dare not be too peremptory in these Assertions, no more then Aristotle durst be in his morall Philosophie; But I leave him to perforce my Margin a little, where he shall finde two or three Frenchmen, who out of the Freedome of the Nation, will be sure Parler tout, and to conceal nothing that ever they heard of. And this is my Answer to the first Argument.

(p) *Articles of 1mo Elis. Artit*
45. Whether you know any that keep in their houses, any undefaced Images, Tables, Pictures &c. Sermon

2. (q) *The Queens Injunctions were set out for the reiglement and direction of all the Churches in this Kingdom, and it is said in them, that the holy Table in every Church shalbe decently made, and set in the place where the Altar stood, and there commonly covered, as thereto belongeth; (there is added which he leaves out, and as shalbe appointed by the Visitors) and if so, then certainly (without any ifs and ands) it must stand along close*

against perill of Idol. part. 3. p. 42. Images of Christ be not onely defects, but also lyes. Not that this is Gospell, but that it is Q. Elis. her Homily. (q) p. 18. 19.

(r) p. 56.

(f) p. 19.

(s) p. 17.

(u) p. 18.

(x) p. 17.

(y) p. 18.

(z) p. 13.

(a) p. 13.

(b) Plautis in
Pseud.

close by the Wall, because the Altars alwayes stood so, that is, (r) generally and for the most part. (f) And himself affirms, that placing of the Table where the Altar stood (which he no where affirms terminis terminantibus, but as before, (t in the place of the Chancell where the Altar stood is the most decent situation, when it is not used, and for use too, where the Quire is mounted up by steps, &c. which might have easily been done Howbeit afterwards, like a curs'd Cow, ((u) Quo teneam nodo?) he throws down all the milk he hath given: for when he had (desperately) written before, (x) that he thought somewhat might be said why the Table should stand in that place of the Chancell where the Altar stood, he saith now, that (y) if by Altar-wise is mean't that it should stand along close by the Wall; then he believeth not, that ever it was so placed (unlesse by Casualty) in Countrey-churches. So that confessing all this, (z) and that (as he guesseth) the Queenes Commissioners were content, that the Altars themselves should stand, in the Injunctions 1559. we have that great (a) advantage which Tully speaks of, *Consistentem reum*; were we but sure to tie a knot upon him: For he is a slippery youth.

(b) ps. *Quid, cum manifestò tenetur & Cg. Anguilla st, elabitur.*

So that, as the former Argument was taken from the *Queens Chapell*, so is this from the *Queens Injunctions*; and (I confesse) the more pertinent of the twayn, if it had a *Cube*, or any solidity to rest upon.

Answer first: That though I may grant the
Queens

Queens Injunctions to have been an *Ecclesiasticall Law*, yet shall I ever hold them to have been *Laws of England*, and not of the *Medes and Persians*. And (c) the *Kings of England* have a power (c) *Post-nata* from God himsele, not onely to *make Laws*, p. 106. but to *alter and change Laws* from time to time, for the good of themselves and their Subjects, as I shewed before. Especially those parts of the *Injunction*, which (like trees) breed the *V Vorms* in the Body of them, which in a short time must needs destroy them, cannot but be subject to alteration. And this *Injunction for Tables in the Church*, is clearely of that nature; *That the holy Table should be set in the place where the Altar stood, and there commonly covered as thereto belongeth, and as shalbe appointed by the Visitors.* Which last words this false-fingerd gentleman left out in his Quotation, as I noted before. So that this *injunction* is but, as he said of (d) *Saul, the sonne of* (d) 1. Sam. 13. *one yeare*, and being set forth in the end of *Primo*,^{1.} referres the *placing and adorning of the Table* to the *Commissioners*, which concluded both these particulars in their *Orders of Tertio*; (e) *That the* (e) *Orders the* *Table should stand where the steps within the Quires* 10th of Octob. *and Chancells stood, and should be covered with Silk or* 1561. the first Item. *Buckram*. And there if you be a good huntsman, you may winde your Horn, and blow the fall of that *Injunction*. O, but there is more life in the Game then so! (f) *For then the Orders published* (f) p. 22. *1561. must runne quite crosse to the Injunctions published 1559. but two yeares before; which were ridiculous to imagine. VVell Coal, thou art an Animal ra-*

F
tio nate

(g) p. 58. 59.
50.

(b) P. 26.

(i) P. 22.

tionale risible, - that is, a most ridiculous creature, for thy reasoning. How many *Acts of Parliament* hath *England* seen, that were made *Probationers* for a shorter time then *two yeares*, as you compute it? VVhat was that last *Provisio* in the Statute of *Primo* (g) you so much stood upon even now, but to imply, that the *Queen* by her *Commissioners* (when she saw cause) would appoint alterations of Ceremonies, without making your Master-ship so merry disposed? How ever, this *Injunction* had her *plenitudinem dierum*, having lived to the last minute it was ever intended for, that is, the settling of some other *Order* in the premisses by the *Queens Commissioners*, in Causes Ecclesiasticall. They settled the *Table* from the *V Vall*, and (b) so it continued for many yeares in most places of *England*, (perhaps when this Letter was written) though much deviated (as you think) from the ancient practice, of those few Moneths, scil. under the foresaid *Injunction*. But the *Coal* is not yet quenched; for he flames in the faces of the *Commissioners*, (i) for offering to place the *Table* where the *Steps* stood, and yet fixing upon the *V Vall*, (which the *Advertisements* of 1565 do call the *East-wall*) the *Tables of Gods Precepts* imprinted for the said purpose; which could not be, if the *Communion-table* were not to stand above the *steps*, and under the *Commandments*, and therefore all along the *V Vall*, (and why not as well in the place of the *steps*, and endwise to the *Wall*?) on which the *ten Commandments* were appointed to be placed. Here is the longest conclusion, that ever I heard made of such short and pettie premisses. I hope he doth not think that the *Tables of the Law* did-
hang

hang *Geometrically*, by a perpendicular line cutting right angles with the *Communion-Table*. For if they did, they would not serve his turn even in that pendency. So that to be fixed *on the Wall*, or *the East-wall*, over the *Communion-boord*, can signifie nothing else, but that they should be fixed higher then the *Communion-Table*, upon some part of the *East-wall*, so as the people seeing the *Communion-Table*, might over that see and read the *ten Commandments*. And this may be the better done, though the *Table* stand in the *Midst* of the *Quire*, which is more then the, *Letter* required. And this is the true meaning of those *Orders*, as appears by (k) the generall practice, and the *Canons* in force. *That the ten Commandments be set upon the East-end of every Church, where the people may best see and read the same*. Not just over the middle of the *Table* (l) running along the *East-window Altar wise*; (for then they must, in most Churches, be fixt in the very *Glasse* it selfe) but in any part of the *East-end*, where (m) they may be seen and read of the People. And so in *B. Sand's visitation* 130 of the *Queen*. the *Article* runs no more then thus, *Whether have you in your Church or Chappell the Table of the ten Commandments?* So that the very Church-painters cannot but have *Tanto di naso*, a nose as long as the *Rhinoceros*, in making them selves merry with the conceit of this Argument. The *Commandments* are over the *Table*; *Ergo* over the *side* of the *Table*. *Non sequitur*. They may be over the *End* of the *Table*. And that shalbe the end of my first answer. (n) P. 8. & 9.

Secondly, how doth it follow, that (n) if the

(g) p. 58. 59.
50.

(b) P. 26.

(i) P. 22.

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Secondly, how doth it follow, that (n) if the

(k) Interpretatio practica is to be considered in all things.

Post. nat. P. 66.

(l) Canon. 82.

(m) Canon. 82.

(o) P. 19.

(p) P. 26.

(q) Natur. Au-
scult. l. 4. c. 4.(r) Ος ὧς
καὶ ὁ δὲ
πλεον ἢ σέ.
Ibid.(f) Before the
Communion.

(t) Canon 82.

Injunction require that the *Table* should be set in the place where the *Altar* stood, it must stand along close by the *Wall*? have you no better proof for it, (o) then that *Altars* alwaies stood so? Although this be a most bold and ignorant assertion (as shall be shewed in due time) yet being admitted, it doth not prove your sequele. For it might stand above the *steps*, with the end *Eastward*, and the side *Northward*, (p) as it was in most places of *England*, when this Letter was written, and yet obey the words of the *Injunction*, and be in the place where the *Altar* stood. If the *Injunction* had said, It was to be in the very place of the *Altar*, it had not done your feat. For, as *Aristotle* tells us, there is a double place; there is (q) τὸ πρὸς ἑαυτοῦ καὶ ἑξῆς, there is a place of the *Altar*, which might hold more then the *Altar* did; and there is a place, that holds (r) just no more in any dimension, then the thing placed. And the *Injunction* directed to her Majesties Subjects, and not to her *Mathematicians*, is likelier to use the terme of a common and ordinary, then of a proper and *Mathematicall* place. This very *Injunction* saith in the next words, that in the time of the *Communion* it shall be in the *Chancell*. (f) The *Rubrick* saith, in the body of the *Church* or *Chancell*. The (t) *Canon* in force, in the *Church* or *Chancell*. All which are common and *Mechanicall*, and not *Mathematicall* places. And so the place of the *Altar* in this *Injunction*, is not all, and in all dimensions, but some part onely of the *Room* which that *Altar* filled.

But

But heere is not so difficult nether. The words are, *In the place, VBI, where the Altar stood*; as in the (u) *Orders of Tertio, where the Steps stood*. So that the *Injunction* doth not describe the *Mathematicall* place, but the *Vbi* onely, and *artificiall* place of the *Altar*. And (x) *Scaligar* will tell you, that many things else may be in an *Vbi*, without levelling their length, breadth and thicknesse to the equall dimensions of a corporeall place. And therefore for the great paines you take with your line and levell, in finding that the *Alter* takes up much roome to the North and South, which the *Table* placed ending doth not take up, and the *Table* much roome to the East and VVest, which the *Altar* did not; you might have spared it all against the building of a new *Pigeon-house*. Your *Chalk* and *Oker* are quite wast a way with these distinctions. For I that am but a poore *Countrey-joyner*, can set you up (if you please) a *Table* end-wise above the *Steps*, that shall be said as properly to be in the place where the *Altar* stood, as to be in the *Church*, in the *Chancell*, or that paved ground where the *Steps* were a little before demolished. And thus the *Writer* of the *Letter* doth not play (z) *Fast and loose*, but loose with you for altogether, dissolving this *Vtopian* contraction that rumbled in your brain, without the helpe of *Antonius Zimarra*. If you mean by *Altar-wise*, the place; somewhat may be said for it; if the *Forme* of *Altar*, nothing at all in the *Injunctions* of 1559. Nor doth the *writer* of the *Latter* any where say, that (a) the *Queens Commissioners*

(u) Also that the Steps, &c.

(x) Desubtilit. exercit. 359.

(y) Pag. 19.

(z) Pag. 18.

(a) Pag. 13.

(b) The Queens most royall Majesty by the advice of her most honourable Counsell. Preface to the Injunct.

(c) P. 13.

(d) The words be these, In the other, (that is either) where of, saving for uniformity, there seemeth no matter of great moment, so that the Sacrament be duly and reverently administered.

(e) In these words, Yet for observatiō of one uniformity through the whole Realme, and for the better imitation of the Law in that behalf, it is ordered, &c.

missioners were content the Altars should stand; for my Copy hath it, (b) the Queen and her Counsell, her Commissioners having no hand at all in these Injunctions. So that your self is the (c) Reus in this Confession: either wilfully corrupting the text, or swallowing a Gudgeon presented by the transcriber. I am not salaried to defend the Writer of the Letter in all words and syllables; who (had he any ground given him by his Majesties Laws to turne him about) seemes unto me fully as forward, and farre more able to defend old Ceremonies, then you are. But I must say this (though both of you should be offended) that the (d) Queen and the Counsell do not, unto me, seeme to approve, but rather to disprove the standing of Altars, in this Injunction. They say indeed, that absolutely, and abstractedly from circumstances and considerations, it seemeth no matter of great moment, unto them, whether the Sacrament be administered upon the Altars, or the holy Tables, so as it be duly and reverently performed. Duly without turning it to a Sacrifice, as the Pontificians did: And reverently, without pulling it down to a bare signe and Figure, as the Zuinglians did. But taking the case not abstracted and naked, but cloathed and adorned with all its circumstances unto their consideration, they clearely resolve to put down the Altars, and set up the holy Tables, for two main reasons. (e) The first, for uniformitie of divine Service through the whole Realme. And secondly, for a conformitie with the Statute of 1^o Elis. c. 2, to the which the Queen had but newly pass'd

pass'd her *Royall assent*, when by the advice of her Counsell she published these *Injunctions*.

My third therefore and last Answer is this, That it had been (f) *ridiculous indeed to imagine*, that the *Queen* and her Counsell (the very flower and glory of both the Vpper and Lower house of Parliameni) should in these *Injunctions* vary from the *Rites*, which they had but few dayes before prescribed to be used in the *Rubrick* of the Book of *Common prayers*. (g) where the Minister appointed to reade the Communion, is directed to reade the *Commandments*, not at the end, but at the North-side of the Table, (h) which implies the end to be placed towards the East great Window, as is was likewise practised in King (i) Edwards time, which the writer of the *Letter* (what shift soever the poore man made to get the Book) hath indeavoured to prove out of (k) *The Troubles at Francofurt*. It being very like, that Cox, Grindall, and Whitehead (who made halfe the (l) number of the perusers of the *Liturgie*, which was to be confirmed in the Parliament of *Primo*) would observe that Ceremony in placing the *Communion-table*, which themselves (at home & (m) abroad) had formerly practised. And that this was the last situation of that *Table* in King Edwards time, we may know from a servant in Ordinary of Queen Maries, from whom as I would be loath to receive matters of *doctrine*, so shall I never refuse to be informed in matters of *Fact*, consonant and agreeing to the *Rubrick* of our *Liturgie*. Considering, as the Poet saith.

Fas

(f) P. 22.

(g) Letter p. 71

(h) Rubrick before the Communion.

(i) P. 26. That onely was put into shew that he had the Book entituled.

The Troubles of Francofurt.

(k) Pag. 37.

(l) *Camd. Elif.* p. 23.

(m) *Troubles of Francof.* p. 23. 24.

- (n) Miles Huggard in his book cal'd *The dispensing of Protestants*, Anno 1556. Pag. 81. So the Bishop of Lincoln to Bishop Ridley. And yet whe your Table was constituted, you could never be content in placing the same, now East, now North, &c. *Act. & Monit.* vol. 3. p. 497. (o) Letter pag. 71. 70.
- (n) How long were they learning to set their Table to minister the said Communion upon? First they placed it aloft, where the high Altar stood. Then must it be set from the Wall, that one might go between: The Ministers being in contention on whether part to turne their faces, either towards the West, the North, or South. Some would stand Southward, some Northward, and some Westward. And this contention was determined (by the Rubrick still in force) for the North-side of the Table. V Which in my opinion, confirms very much the conceit of the Letter, seeme it to Doctor Coal, never so shallow. That the Table should stand above the steps, if there were any; That it should not stand along close by the wall; That having (unlesse it were a Monster) but two long sides (o) one of them should be placed towards the North, to obey the direction of the Liturgie. And for elbow-room, let him take his square & plummet again, wee'l finde him enough. (p) when you build an high Altar, there must be from the foot or lowest degree thereof, to the Rails that enclose the same, eight cubits, and more, if the Church will bear it, that there may be room for the Clergie to assist (as sometimes is required) at solemne Masses. V When the Altars therefore, with their appurtenances, were taken down (for I will not offend those tender cares of his with the word (q) Pulling any more, though they deserve to be pull'd once again for this childish Criticisme) there was roomth enough to set a Communion-Table end-wise, in that very place whe the Altar stood
- (p) *Act. Eccl. Mediol. sub Car. Borro.* part. 4. *Instructio fabricæ & suppellectilis Ecclesiasticæ*, l. 1. c. 11.
- (q) Pag. 11.

stood. Yet doth *Doctour Coal* hope (if his fire be of any activity at all) he hath burnt this doctrine to very dust, *erudito pulvere*, with the learned dust of his Geometry.

(r) For there is no difference at all in this case , between the North-end and the North-side , which come both one. For in all quadrilaterall and quadrangular figures , whether they be a perfect square, which Geometricians (s) that is, Peter Ramus, and those that follow him; for the Greeks do call it τετραγωνον , and the Latinists, *aquilaterum*; which would not handsomely fit in this place, where the discourse is of a long-square) call *Quadratum* ; or a long-square (as commonly our Communion-Tables are) which they call *Oblongum*, it is plain, that if we speak according the Rules of Art (as I hope we do not use to speak to poore Subjects , that are penally to obey Lawes and Canons) every part of it is a side , howsoever Custom (t) (*Quem penes arbitrium est & jus & norma loquendi*) hath prevailed to call the narrower sides by the name of Ends. When therefore he that ministereth at the Altar, stands at the North-end of the same, as we (that are not Mathematicians) use to call it, he stands no question (the right stile of a (u) Geometrician) at the North-side thereof, as in property of speech we ought to call it. And this Interpretation of the Rubrick I rather stand to , because it is translated in the Latin Liturgie of 2^{do} Elisabethæ; *ad cujus mensæ Septentrionalem partem Minister stans*. And I presume no man of reason can deny, that the Northerne end or side (call it which you will) is *pars Septentrionalis*. And thereupon he throws down his Gauntlet , and

(r) pag. 23.

(s) Geometr.
lib. 12. Can. 2.

(t) Horat in
Arte Poetica.

(u) Geomet.
tra, qui se profi-
tentur non
persuadere, sed
cogere. Cic. A-
cad. Quest. 1.4.

(contrary to the *Proclamation*) challengeth in plaine termes the *trimme Epistoler*, to let him (if he can) heare in some reasonable time the contrary from him.

It is a Chartell of defiance, I confesse, and being sufficiently divulged, I must leave it to the party called upon, to take up, if he please, or otherwise to digest, as his stomach and discretion shall best serve him. Let him meet the *De-ffour*, if he dare; but yett happie he, if he do not meet him. For mine owne part, I am nothing so much troubled with this language, as I am with a speculation that suddenly comes into my head, of the elevation and raptures of the Soul, when it is throughly plung'd in the studies of the *Mathematicks*. For as these learned men

(x) Εἰς ἀφαι-
ρίτως. *Arist.*
de Anima, lib. 1.
cap. 2.

converse in abstracted notions (as the (x) *Philosopher* tells ut) without any mixture with the mud of this world; so is their pleasure and contentment so pure and liquid, that it is a kind of (y) *Hony-combe without any wax*, and a bowl of *Nectar* powred downe their throat without a crum of any diverting or distasting thought to interrupt them. Incomparable was the delight of *Euclide*, when he had found how to make but

(y) Ἀκρόασις
νεμεῖ τῶν
μελιτῶν.
Plut. Non sua-
viter posse vivere
iuxta Epicurum.
pag. 1094.

(z) a *lacebs strasse*, which notwithstanding, I can buy for twelve pence. *Archimedes* wash't in a brazen Lavatory, cries out in an extasie, *I have found it*. His men thought he had found a *Coronet* of gold, and it was nothing but the (a) *Coronet* or Circumference of the *Vessell*. But that sad youth *Pythagoras* went beyond them all, who having

(z) τὰ δόσι-
να. *Plut.* lib. 1.
(a) Εἰς τὴν
περιφέρειαν
τῆς σφαίρας
μέτρηται.
Idem lib.

ever been in all his Sacrifices, ἀνεπαρχή; far from
 any lavishing humour, when he had found in a
Diagramme an equality of some lines, or (as the
Doctour calls them) of some *sides*, in a rightangled
Triangle, ἐξ ὅτων (saith mine (b) Authour) down
 went a whole Ox to the Gods for the Inspiration.
 It is not therefore without a great deale of reason,
 that *D' Coal* doth thus triumph in this page, to ha-
 ve found, by his rare Invention and study in Geo-
 metry, *four sides* in a long *Table*; nor without some
 hope of having one day an *Altar* and a *Sacrifice*,
 for joy of the *Diagramme*. And surely well may he
 deserve it, if at a *Table* that hath no end, he can Of-
 ficiate at the end of the *Table*. Otherwise, to en-
 form us that in every *Square* there are *four sides*
 (that is, (c) *four lines*, as all *Mathematicians* define a
side) I assure you, is no more, then a Child in his
 long coats was able to demonstrate to the Divi-
 ne *Socrates*. (d) *Socr. From what line, my Child?* Ch.
From this line. *Socr. What, from this of four foot long*
running from angle to angle? Ch. *Iust so, Sir.* So as the
 Gods deserve nothing at all, no not that *holocaust*
 mentioned in the beginning of the Book, of the
Doctours discretion (which is a grain or two lesse
 then nothing) for this poore and meagre in-
 vention.

And that I deale clearly in this point to the
Greeks in the *Margin*, I will adde some definiti-
 ons of an (e) *English Gentleman* of good esteem
 amongst the Learned. *Triangles* are *th se which are*
bounded with three right lines. *Four-square figures*
mensione Quadrati. Cic. *Tusc. qu 1. 1. de M. E. lib. 1. Exercit. 1. De. k. of the Sphaer.*

(b) Porphyrius
 de vita Lythz.
 ab Holstenio
 diuis. pag. 24.
 (c) Τετρα-
 γωνον (b) Authour) τὰ
 ὡς πρὸς α-
 ρων,
 Squares are
 figures com-
 passed with
 four right
 lines. Euclid.
 Element. ex
 Theon. comment.
 translated by
 Dasypodius.
 Εὐθύγραμμα
 σχήματα ἐστὶ
 τὰ ὡς εὐ-
 ἡών ὡς ε-
 χόμενα,
 Right figures
 are those that
 are compassed
 with right
 lines. ibid.
 (d) Σ. Ἀπὸ
 πῶς γεόμε-
 νος; Π. Ἀπὸ
 τῶν τριῶν, &c.
 Plato in Menon
 pag 418. Pufio-
 nem quendam
 Socrates in-
 terrogat qua-
 dam Geome-
 trica de di-

are those which are bounded with foure right lines. Many square figures are those which are bounded with more right lines then foure, &c. If you speak therefore according to the Rules of Art, a side in Geometry, is a line or length; and foure sides are but foure lengths. But a side in the English-tongue, is a long length (as the side of a man, from whence the word is derived, is the longest length of a man) and the two sides of a long Square, the two long lengths of that Square;

(f) ὅς τις αὐτῶν ἐν αὐτῷ γεωμετρῆταις Custom hath prevail'd to call the narrower sides (say you, I say, Lines or Lengths) by the name of Ends. And will you dispute out of Geometry against λεκτέον· λήσθαι Custom? And that with people which are no γεωμετρῆταις Geometricians? (f) Then Aristotle shall tell you ὡς διαλεχόμεθα. what you are. You must not dispute in termes of Geometry, with those that verse not in Geometry: Otherwise, you will shew your selfe but a fowl and sophistical disputant. Now Points and Lines are (g) preper to Geometry: (h) and so are Triangles, Quadrangles and Quadrates. And therefore these are not words for binding and penall Laws. Loquendum cum Vulgo. When you speak to the People of a Side, you must take a Side as they take it. (i) We must take the words that are most usuall, that is, those of daily speech and communication. If Custom have prevailed, it is too late to stop the current. Custom will carry it quite away from your Geometry. And as you may see in the Margin out of Tully (one that understood prettily well the proper-
tie

tie of speech) there is no property of speech;
 but in the speech of use and *Custom*. For other-
 wise every Art hath her words of *Art*; as (k) *Lo-*
gick, and what not? Nay the (l) great *Philoso-*
pher tells us, that if a *Musician* propound his
 Probleme to a *Geometrician* in his own terms,
 hee'l go near to gravell him. If you please, wee'l
 try it a little. You are an excellent *Geometrician*,
 I perceive, and yet I shall present you with an
Epitaph of a French *Musician*, Noel le sueur, written
 in terms of *Musick*, which, for all your *Ma:hema-*
ticks, you will never understand without the help
 of that *chanting Science*. Now if you may per-
 chance have a *Crochet* in your pate more then
 I know of, be not descanting too fast upon
 this *Epitaph*. Upon my word it was not made
 of a *Vicar*, but of a (m) *Chanter* of *Langres*,
 and is here faithfully translated from the
 originall, who ever the Rhymer was.

(k) *Dialectico-*
rum quoque
verba nulla
sunt publica;
suis utuntur,
Et id quoque
commune om-
nium ferè ar-
tium. Cic. Acad.
quest. l. 1.

(l) *Ἡ ἐξ ἀλ-*
λῆς τέχνης,
οἷον τὸ μετρί-
ον ἐστὶν ἐρω-
τήμα ἀγνώ-
μετον ὡς
γεωμετρίας.
Analyt. post. l. 1.
c. 11.

(m) *Les Bigar-*
reures du Ses-
gneur des Ac-
cords De Rebus
par lettres. ib.
3. p. 25. & 26.

An Epitaph of an excellent Musician, faith-
fully translated out of a French
Author.

WELL couth he climb the scale of *Gamb* *Ave*,
 Till leaving *Quire*, and of a *Mood* to marry,
 In this *imperfect Time* & uneven *Notchets*, (*Crotchets*.
 His house with *Minum's* swarm'd, his head with
 Then prowles a *Long* the Countrey for relief,
 Look't for a *Large*, but lighted on a *Brief*.
 And from the *White Long*, and the sacred *Altar*,
 Deserving *Duplas*, reap'd but *Sesquialtar*.

Base was his best *part*; yet his Neighbours say,
 He sung the *trouble* till his dying day.
 For *Counterpoints* and *Discords* much enquest
 He made, till here he found his *pause* and *Rest*:
Time perfect had he had and more *pro'ation*,
 He quite had chang'd the *plain song* of the Nation.

Now all this is *canting*, not *chanting*, to an un-
 musical man.

You are too much in your *Mathematicall* hu-
 mour; as *Euclide* was before you: who passing
 through many countreys, and comming at the
 last to the banks of *Nile*, and finding there
 some *Diagrammes* in the sand, drawne by the
Egypttans (n) (whom the often overflowing of
 that River had forced to the study of *Geometry*)
 is said to kneele down, and give the Gods thanks,
 that hee was entring into a countrey inhabited
 by *men*. As if they could be no *men*, that were not
 withall (o) *Geometricians*. I pray you therefore re-
 member, that the *Rubrick* was written for the use
 of the *English*, not of the *Gypsies* or *Egyptians*.
 And for your directions hereafter, I will give
 you two Rules from two *Englishmen*, prettily
 well versed in *Laws* and *Canons*, because I per-
 ceive you suspect and jeere the (a) writer of
 the *Letter*, as unskil'd in that kinde. (b) *Words*
should be taken sensu currenti. For use and custome
 is the best *Expositour* both of *Laws* and words. If of
 all *Laws* and *Words*, then most of all of the *Words*
 of the *Laws*. That's the first. The second is
 to the same effect. (c) *The other is the common name*
custom-

(n) *Caelius Rhodigin. Antiqu. lection. lib. 18.*

cap. 54. Nunquam non Collimitibus pereuntibus Nili exuperantia.

Hieron. Card.

Encom. Geometr.

(o) *Cardan. ibid.*

(a) The ablest Canonist no doubt in the Church of

Englang. p. 50.

(b) *Post-nat. p. 62.*

(c) *Whitgift in his defence of the admonition, ut 9 pag. 134.*

customably used of the common people, who will not be taught to speak by you or any man, but keepe their accustomed names and terms. Though you will go neare to tell him for his good advice, (d) that this was but his Helena to please the people. Well, if one should invite the good Gentlewoman your wife to dinner, and bid her sit down at the *side*, meaning in your property of speech, at the End of the Table, he might upon the very naming of this word *side*, find his *Gossip* (peradventure) in the Top of the house. But to dally with you no longer; learned men in these very particular Ceremonies we have in hand, have appropriated the word *sides*, to the long, and the word *End*, to the short length of an Oblong square: So as they cannot now be otherwise (but improperly) used. What say you to Gregory the 13th, who renewed the Calendar? I hope he had about him all the best (e) Mathematicians of Europe, that could inform him what was properly to be called a *side*. And yet in his (f) Pontificall, he makes no more *sides* of an Altar, then of a man, to wit, a right *side* and a left *side*; calling the lesser squares the *anteriour* and *posterious* part thereof. What think you of Archbishop Bancroft, and the Composers of our Canons now in beging? Did they use in those Canons a property of speech? Surely they were much too blame, if they did not. And they require (as we heard before) (a) That the ten Commandments should bee set upon the East end (not the East-side)

there was found S. James arme en la partie anterieur, in the anterieur part; S. Stephens at the right, and S. Vincent at the left side of the Altar. Du Brel Theatre des Antiquitez de Paris. lib. 4 pag. 1102 (a) Canon 82.

(d) Pag. 47.

(e) Bullarii

Tom. 2. p. 456.

(f) Pontific.

Greg. 13. Vener.

1582. p. 144.

Etthurificat

Altare undiq;

ad dextrum &

sinistrū latus,

Et p. 142. In

parte posteriori,

& parte anteriori

Altaris.

And it is so like-

wise in the Pon-

tificall of Pius

Quartus prin-

ted at Venice,

1561. pag. 133.

Above all this,

see Act. & Mo-

num. vol. 2. pag.

700. Of B. Rid-

ley. And in

the Church of

Paul brake

down the wal,

standing then

by the high

Altars side.

And when the

Altare Sanctum

in S. Denis in

France was o-

pened by the

Abbat Suger,

(b) *Politia Eccles.* p. 221.

(c) *Quoniam intelligimus Collegia utriusque Academiae, Collegium item novum prope Wintoniam, & Atonensem.*

Q. Letters patents, 6. April. E. 1. 2.

(d) *Ἐπὶ πλεόντων τῶν ἰσχυρῶν ἔδδης λέγει.*

Top. 4. c. 1.

(e) *Martial. epigr. lib. 6.*

(f) *Martinus in Lexic. verbo Latus.*

(g) *Si ex posteriori parte e-duxisset, nimio plus mulier vilis extitisset; si ex anteriori, quasi viro adversariam effinxisset.*

Gennad. in Ca-ten. Lippom in

Gen. c. 7. fol. 74.

Nè aut Domina, si de Capite; aut Ancilla, si de Pedibus. Hugo de S. Vi-giore.

of every Church and Chappell. And for the words of the Latin Liturgie of 2^o of the Queen, that trans-

lates it, *ad mensē Septentrionalem partem* (which

(b) Mocket likewise follows in his Book) it helps

the Doctour nothing at all, but to shew his want

of Logick and learning. For beside that that Book

is recommended onely (c) to a few Colleges, and

not unto the Church of England, and was never

confirmed by Act of Parliament, or King James his

Proclamation; Walter Haddon, or whosoever else

was the translatour thereof, in his Rhetoricall

vein, useth in his rendring of these words, the

Genus for the Species, which in an Argument will

by no means endure a (d) Reciprocation, as freshmen

know in the Universties. I do presume, gentle

Doctour, that no man of reason can deny but that every

End is a Part: but I hope a man may stoutly deny

that every Part is an End, and yet with the help

of a warm Night-cap keep his Reason safe e-

nough. Every side of a man is a part: but he that

will say that every part of a man is a side, hath nei-

ther head nor brains of his own, nor hath he ever

studied Vesalius his Anatomy. So that your Argu-

ment is troubled with a Pleurisie and some stitches

in the side, which must be cur'd; otherwise you have

reason, Sr, to expect yer long to heare some news from

the trimme Gentleman. Your Eve, S^r,

(e) (— Illa tuum, Castrice, dulce latus)

was taken from your side: (And thereupon, by

the (f) Ibrifians and Sicambrians, a Wife is to this

day call'd a side.) But she was not taken from

(g) every part of a man. Tell her, that she was ta-

ken

ken

ken from your *Heels*, & you shall quickly find her (if she be metall'd) about your *Eares*. So in this particular; when you officiate at the *end* of the *Table*, you may officiate at a *part* (and well enough, for ought the *writer* of the *Letter* saith to the contrary) but you cannot officiate at that part of the *Table*, to the which by the *Rubrick*, confirmed by *Act of Parliament*, you are litrally directed and ap-
 poynted. Besides that, there is in this *Latin* translation more to be considered, then you are aware of. The *Calendar* there is full of *Saints*, and some of them got into red scarlet; there is an innovation in the *Obits* and *Exequies*, which is fain to be warranted with the *Queens* *(b)* especial *Non obstante*. And what needed this to yong Scholars, that mean't not to die so fast, but desired no more then leave to pray in *Latin*, to be better acquainted with books in that Language? Lastly, there were so few Copies of this *Latin Liturgie* printed at the first, that *Dr Whitaker*, when he was but yet a very yong man, was imployed by his *Vncle* the *Dean of Pauls*, to translate it againe into *(i)* *Latin*. Which had never been, unlesse the other version was at that time, either exhausted or misliked. Set all these together, and compare the yeare of 30 and 40 of the *Queene* (for so long it may be yer the *Book* wa printed) with the doings at the *Counsell of Trent*, with the *Popes* endeavors to *excommunicate*, & the *Emperours* to *protest* this yong *Princesse*, and you shall finde a probable reason that this *Liturgie* should be translated, rather to complie with the *(k)* *forreign*, then to reigle and direct the *English*

H

Churches.

(h) *peculiaribus quædam in funebraibus & exequiis decantanda, quæ Statuto non obstante, &c.*

Q. Letter patnt. (i) Latinitate donasse fertur (The book is extant in 80.

omnem rationem publicarum precum & totius Liturgie formam præcipit tam.

Alphonso in vita Whitakeri.

Oper. tom. 1.

pag. 699.

(k) See the History of the Council of Trent. lib. 8.

pag. 727. Item Cambd. Elis. pa.

41.

Churches. And so much by way of Answer to the second Argument.

(1) p. 63.

3. The third and maine Argument of Dr Coal is this: (1) *That his sacred Majestie* (whom God long preserve) *hath hereupon alreadie declared his pleasure, in the Case of S. Gregories, and thereby given encouragement to the Metropolitans, Bishops, and others Ordinaries, to require the like in all the Churches committed to them.*

If this were true, it might very well serve for a Vall of brasse to keep off the tongues and pens of all the Clergie & Laity of England, from intermedling in this Theme or Question any more. For who could have so steely a brow, as to outface such a sacred Sentence; especially in a matter of a nature indfferent, and acknowledged by all Laws divine and humane, to depend immediately upon the *Royall decision*? But it is most untrue, that, *his Majesty* hath declared in that *Act* one word of his pleasure *Hereupon*, that is, against the Contents of this *Letter*; although it was (if I be rightly informed) either punctually read, or opened very fully, unto his most excelent *Majesty* at that *Hearing*. But this *Pamphleter*, whose whole *book* is but a *Libel* against a *Bishop*, and every *page* thereof a *malicious falsification* of some Authour or other, had this height of impudency onely left to asend unto in the conclusion of his worke, *ponere os in cælum*, to outface heaven it selfe, and misreport the justice of so divine a *Majestie*. For if you abstract from this *Declaration*, which this bold man hath printed for an *Act of Counsell*, the *Allegations* (which
he

he calls the *Relations*) of both parties, and his *Majesties* just pleasure for the dissolving of the *Appeale*; the remainder will prove a full confirmation of this *Letter* he so much freis against; and a most condigne reprehension of that Squirrel-headed yong man, that without consent of his *Fellow-minister*, and in contempt of his *Diocesan*, and all that populous *Parish*, would throw the *Communion-table* out of doores, and build him a close *Altar*, out of faction and singularity. His *Majesties* Rescript, *Mentis aureæ verba bracteata*, fit to be written in plates of gold, is this, and this onely, concerning the poynt in controverfie.

And likewise, for so much as concerns the liberty gi. p. 65.
ven by the said *Communion book*, or *Canon*, for placing the *Communion-table* in any *Church* or *Chappell* with most conveniency: That liberty is not to be understood, as if it were ever left to the discretion of the *Parish*, much lesse to the particular fancy of any humorous person, but to the judgement of the *Ordinary*, to whose place and function it doth properly belong to give direction in that poynt, both for the thing it selfe, and for the time, when and how long, as he may finde cause.

With this Sentence I will conclude the *Chap.* (q) Néquid;
ter: And will not presume with any (q) mortall post illud di-
discourse of mine, to profane such heavenly expre- vinum & im-
sions. Here is more then I could say; here is as mortale fac-
much as I could thinke. Here is no *Altar*, no *Altar* tum, mortale
wise, no fixing in the *East*, no stepping, no mounting; faceret. Plin.
but all left to the *Law*, to the *Communion-book*, to in Panegyri.
the *Canon*, and to the *Diocesan*. And therefore if
this do not defend the *Writer* of the *Letter* (if he

(r) pag. 3.

prove a (r) Diocesan waiting to his own private Parish-Priest) *par my & par tout*, (as our Common Lawyers use to say) from the first word to the very last therein contained, let him get him another Champion, and remaine undefended for me.

(f) Virgil.
Æneid. 1.

— (f) *Si Troja dextrâ
Defendi potis est, etiam hæc defensa futura est.*

CHAP. III.

Of the Episcopall, and Presbyterall or private Ministers power, in matters of Ceremony. What influence the Piety of the times, or the (secret) good work now in hand, can have on this subject.

(a) A ceromatenos
Aphe exce
pit. *Senec. Epist*
57. Haphe,
pulvis quo in
spergebantur
luctaturi. *Mu*
ratus in locum.
Sic Ovid. Ille
eaves hausto
spargat me
pulvere pal-
mis,

AS the (a) ancient *wrastle*r in the *Olympick* Games finding his adversaries members so slick and slippery with oile and sweat, ai it was impossible to lay any fixed hold upon them, used to powder them ouer with a kind of dust, whereby to procure himsef a surer gripe and fastning : So this *Pamphleter* having slipt, and glided (as it were) those poore Reasons he hath into all the severall parts of this *Libell*, so as it is impossible to refute them without committing as many Tautologies as he useth himsef; I have thrown this Method like a kind of Pin-dust upon those naked limbs, that I might get some hold of him, and trie whether he be as strong and manly, as he is sidging and slippery in his Refutation. As therefore I have in the last Chapter reduced in-

to a body all the *Regall*, so I intend to do in this, all the *Ecclesiasticall* power, that the poore fellow conceives to be any way opposite to the *Letter* confuted. I must therefore fall a picking of them up, like so many *Daisies* in a bare *Common*, here and there one where I can finde them.

First, the setting of your *Table Altar-wise* being now exacted from you by your *Ordinary*: *This Case* (saith (b) he) *requires more of your Obedience then Curiosity. And should we all be so affected as to demurre on the Commands of our Superiours, in matters of exterior order, & publick government, tell we are satisfied in the grounds & reasons of their Commands, or fly off from our duty, we should soon find a speedy dissolution both of Church and State You know who said it well enough; Si ubi iubeantur, quarere singulis liceat, pereunte obsequio imperium etiam intercidit.* (c) Now the *Ordinary of his own Authority* can (if he please) so appoint and direct it. Beside that, his (d) *Majestie* hath given encouragement to the *Bishops and other Ordinaries* (whereof I have shewed the contrary in the precedent Chapter) to require the like in all the Churches committed unto them. (b) pag. 2. (c) pag. 59. (d) pag. 63.

Secondly, *The Vicar of Gr. himselfe* (e) might desire to have an *Alter*, i. e. to have the *Communion-table* placed *Altar-wise* at the upper end of the *Quire*, or use the name of *Altar* for the holy *Table*. (f) *Because, for any thing the Canon tells us, the Vicar* (who is never nam'd or dream't of in the *Canon*, or articulated unto concerning this particular in either the *Diocesan* or *Metropolitan Visitation*) was to have a greater hand in ordering of the said *Table* then the *Bishops immediate Officers, the Churchwardens, were* (e) pag. 9. (f) pag. 10.

or ought to have, as one that better understood, what was convenient in and for Gods Service, then they did or could. Nor did the Vicar any thing against the Canon (as he did not by taking his Mournings draught before he went about it) in causing the Table to be disposed of to a more convenient place then before it stood in. Onely this Epistoler is pleas'd to countenance the Vestry-doctrine of these dayes, in which the Churchwardens and other Elders (that grow in the Doctours barren wit: never dream't of in the Letter) would do all, leaving their Minister (God blesse good holy Church-men from such a misadventure) to his studies and meditations. A thing more fitting for S. Basil or S. Barnard, then for a Vicar, who was never intended for a looker on or a dull spectator of their active undertakings in removing ('when they are commanded by the Ordinary) a joynd

(g) pag. 11. Table. (g) For the Curate being once appoynted as a principall man to take Altars down, who but he should set them up? It is true indeed that the Bishop of the Diocese is the man, to whom by right (and by the Liturgie) the ordering of these things doth belong; but then it is as true (or if it be not true, as it is most false and foolish) yet (saith the (h) judicious and learned Divine,

(h) Title pag. Dr Coal, aliás Firebrand) it is more fit, that he should send his resolutions to the Priest, then to the (I know not what) people, a kind of Myrmidons swarm'd out of the Doctours fancie, and never mentioned in the Letter confuted. And to say that they are the Diocesans subordinate officers in this kind, is another smack of the Vestry-doctrine; And placed there on front, to delight the people, encouraged thereby to contemn their Parsons, who are left to meere

contemplative Meditations, and not employed (as they should be) in removing and providing of *Frames and Tables*. And therefore, O bloudy Prelate, to gore thy Clergy in this kind, as not to suffer them to execute all these Mandates of *Commissaries and Officials*, concerning *Bells, Frames, Bell-ropes, Beeres, Schovells*, and *square Tables*; but leave those active spirits to moulder away (against all conscience) in divine Meditations! *Parce precor stimulis*. Oh be not so hard-hearted and merci lesse (i) to advance on this sort the *Authority of the Churchwardens so high above their Ministers*. Especially (k) seeing the *Vicar in correspondence unto former practice* (some 80 yeares before) *thought the place where formerly the Altar stood to be fittest for it. Which he knew better then this extravagant Epistoler, (l) though the Epistoler seem to be a Diocesan, and the other a private Parish priest in his Jurisdiction*.

Thirdly and lastly, if both the *Ordinary and Vicar* (which is not to be conceived) should want a power to set the holy Table *Altar-wise*, (m) what can be said to that *uniformity of pulblick order, to which the piety of the times is so well inclined? VVhat say you to the good work which is now in hand? Shall such (n) a poore trifling piece of work as this, discountenance these sublime intentions? Non sinam, non patiar, non feram*. And thus our Coal sparkles and layes about him.

But surely these demonstrations were born in *Thebes*, and not in *Athens*, and being of the true *Cadmean* brood, do kill and destroy one another;

——— (o) *suoque*

Marte cadunt subiti per mutua vulnere fratres.

For

(i) Pag. 48.
(k) Pag. 51.
(l) Pag. 3.
(m) Pag. 4. & 23.
(n) Pag. 3.
(o) Ovid. Metamorph. lib. 3.

For if the *Vicar* had power to transpose *Tables*, and set up *Altars* without and contrary to the will of his Ordinary; why should he not (in the name of God) *demurre upon the Commands of his Superiour in matters of exterior order*, & bida *Fico* to your first Argument. But if upon his first *demurre* in this kinde, *imperium intercidit*, the Empire Ecclesiasticall is at an end, what shall become of the lusty blad that understood himselfe better then this extravagant Ordinary, and of your second kinde of Argument? Mary then, if the *piety of the times*, the *devotion* of some judicious particulars, and a *good work*, as yet in Abeyance and pendant in the aire, but ready yer long to fall upon our heads, shall become the *Square and Canon* of our exterior order in the Church; *Barbara celarent*, talke no more of *Mood* and *Figure*, for I would not give a button for all your *Syllogismes*. So that these *Thebane* Arguments, that drew their first breath.

(p) *Iuven. Satyr*

(p) *Vervicum in patria crassoque sub aëre, —*

are but a kind of Sheeps head sodden in the wooll, and will do the *Writer* of the *Letter* no harm at all; being made of the (q) tusks, though of a Serpent indeed, yet of a dead *toobleffe* Serpent. First, as touching the Reverend Ordinaries of this Land, if there be any that dislike of their Callings, or conceive of the same as not grounded upon Apostolicall, and (for all the essentiall parts thereof) upon divine Right; I would he were with Master Cotton in the *New*, as unworthy of that most happy

(q) *Pallas
adeft motæ
que jubet
supponere
taræ Vi-
peris dentes.
Ovid. Met. 1. 3*

govern-

gouernment, which (by the fauour of God and the King) all the Laitie and Clergie doe here enioy in the *old England* . but yet they never had, or challenged unto themfelues any such exorbitant power over their Clergie, and ouer the *Laws* and *Canons* established (especially over *Acts of Parliament*) as this *Iudicious and learned Divine* (as he writes) but indeed most injudicious and trifling Novice (as he proves himselfe) doth attribute unto them. Did ever any Bishop covet to commaund his Clergie , as a Generall doth his Armie in a drunken mtiunie , by *Martiall Law* ? And yet this is the very (r) President he cites out of *Tacitus* . No, no, Bishops haue ever gouerned their Clergie by *Cannon Law* and not by *Cannon shot* . God hath appointed them to governe both the *Precists* and the *People* subjected unto them according to certaine diuine and humane *Lawes* , and that with a power of Moderation , and not Domination, saith a great ^r Prelate of this Church. Sitting in *Synods* they might heretofore judge of *Canons* , but in their *Chaires* they are not to judge of *Canons* but according to *Canons* , saith the *Father* of all the *Canonists* . Otherwise why are the ^u *Ap* peales by Canon Law as ancient in the Church of God , as the *Canons* themfelues ? But because it is possible a Prelate may propose unto himselfe , some peevish, wrangling, and waspish humor of his owne , in stead of a *Canon* ? No ecclesiasticall judge whatsoeuer is to guide himselfe by his ^x *owne* *sence* , but by the *authoritie* of the *Canons* . It is true indeed, that our reverend Archbishops and Bi-

^r *Vino graves*
They would know whether *Varus* *Crispinus* did drive those Cartloadi of Armour. *Tacit Histor. l. 1. c. 83.*

according to *Gruterius* *Bis. de Perpetua* *Gubern. c. 14. p. 352.*

^c *Gratian. part 1. dist. 4.*
^u *Concil. Nicen. c. 5.*

Μικτολογία
ἢ τὸν τοιαύτον ἢ ἀνοσιαν.
And therefore they may conqueri de iudiciis suorum Episcoporum. *Concil. Afric. sub. Aug. Can. x Extra de Constitut. c. 1.*

shops here in *England*, had a power (in *Synod*) to make *Declaratories* and *Revocatories* of their *Common Law*, (as they terme it) to set penalties where they were 'wanting, and aggravate them where they were deficient, and to make Additaments to the constitutions of the *Pope* himselſe, but ſtill with this *proviſo*, that they do not overthrow the *jus commune*, and croſſe the generall Lawes of Gods Church. But this power they had heretofore, it being now quite taken away by ^z King *Henry* the Eighth. And that not for the reaſon ſome have given thereof, ^a becauſe the ſtate of the Clergie was then thought a ſuſpected part to the Kingdome, in their late homage to the Biſhop of *Rome*: (for there where as great ^b *Royalists* in thoſe dayes as in any age ſithence whatſoever) but for the reaſons I gave in the Chapter before; that theſe *Eccleſiaſtical Jurifdictions*, were the native *Rofes*, and *Lilies of the Crown*, not firſt prickt in by *Gardiner* the Biſhop, but grafted and deeply rooted in the ſame by the firſt ^c *Gardener* we read of from the very beginning. So that the power of making and executing ſuch *Canons* being ceaſed, if the Ordinaries now command, where there is no Law or former *Canon* in force, it layes a burden and grievance upon the ſubject, from which he may appeale, as being a thing unjuſt, and d conſequently of a nature whereunto obedience is no way due. Nor do our reverend Biſhops otherwiſe conceive it. ^e V Whatſoever by the Laws of God, the *Prince*, or the *Church*, is once conſtituted, is no longer to be mooted upon, but alſ-

^y *Lindwood in c. Presbyt. verbo Iuramento, de Majorit. & obedient.*
^z 25. H. 8. c. 19.

^a *Considerations of the Government of Bishops.*

^b *Cum esset Ratiſponæ, nec adhuc Episcopns aut Cancellarius, dicebat fuiſſe in arbitrio Regis ſtatuta abrogare & ritus novos inſtituere. Calvin. in Amos c. 7. v. 13.*
^c *Genes. 2.*

^d *Lindwood in Quia incon- veniens.*
^e *Biſ. de Perpet. Eccleſ. Gubern. c. 14. p. 341.*

absolutely obeyed by all inferiours. And what God, the King, and Church have directed, is not to be put to *deliberation*, but to *execution*. And fano-^{f D. Field of the Church. l. 5. c. 27.}ther learned man saith truly, that we make not the power of the Bishops to be *Princely*, but *Fa-*^g
berly, and *dirigible by the Lawes*. And Master
 g Hooker gives the reason hereof: *When publike*^{g Preface to his Works.}
consent of the whole hath established anything, every
mans judgement being thereunto compared is private,
howsoever his calling be to some kind of publike charge,
 Now it is true as h Dr. Coal noteth, that in all^{b P. 13.}
 doubts that may arise how to understand, do and
 execute the things contained in our *Liturgie*, a
deciding power is left to the *Bishop* of the Diocese,
 to take order by his discretion for the quieting
 of the same. But it is true, that Coal dasheth
 out with an &c. the main Proviso of this power;
 i *So that the same Order be not contrary to any*^{i Preface before the Book of Com. Prayer.}
thing contained in this Booke. And therefore it is
 untrue what he saith in the end of his Pamphlet,
That the ordinary hath an Authoritie of his own (as he
is Ordinary) to place the holy Table in one or other situ-
ation, more than what is given him (in case of
doubt and diversity only) by the foresaid Preface. All
 which I have opened the more at large, to shew
 the raw and indigested Crudities, that this judi-
 cious Divine imposeth upon us; not that I would
 advise any Clergy-man, of what degree soever,
 to oppose his Ordinary, either in this, or any o-
 ther particular of so low a nature. Far be in from
 me to do so. That is a Doctrine

—— nigro carbone notanda,

to be defended onely by *D^r. Coal.* I say, that all Commands of the *King* (for this Fellow jumbles again^k the *King* and the *Bishop* *tanquam Regem cum regulo*, like a *Wren* mounted upon the feathers of an *Eagle*) that are not upon the first inference and illation (without any *Prosyllogismes*) contrary to a cleare passage in the *Word of God*, or to an evident Sun-beam of the *Law of Nature*; are precisely to be obeyed. Nor is it enough, to finde a remote and possible inconvenience, that may ensue therefrom; (which is the ordinary objection against the book of *Recreations*) For every good subject is bound in ¹ Conscience to beleeve and rest assured, that his *Prince*, (environed with such a *Counsell*) wilbe more able to discover, and as ready to prevent any ill sequele that may come of it, as himself possibly can be. And therefore I must not by disobeying my *Prince*, commit a *certain Sinne*, in preventing a *probable* but *contingent inconveniency*. And then in the next place, for the *Bishop* or *Ordinary*: If he command according to the *Laws* and *Canons* confirmed, (for otherwise he is in his *Eccentricks*, and moves not as he should do) why then, in such a case as we had even now, that is, a Case (^m) of *divers*-*Sylvest.* in verbo *Obediencia*. *Quoties subditus convenienti inquisitione certificari non potest, obedire debet; & obediendo excusatur; etiam si dubitet an agat contra præceptum Dei vel non.* *Sylv. ex Raimundo. Vide Pedro de Ledesma. Sum. part. 2. trat. 15. c. 1. So in the Partidas. Part. 1. tit. 23. Ley. 11. En esto es es tenuto el menor de fazer la voluntad de su mayor* (that is) *The lesser in this case is to follow the Will of the Greater.* See the for the Canon Law. *Hoskies. Sum. lib. 1. de majorit. & obed. Gl. in c. ad Aures. De tempore Ordin. in Gl. 2. & Gl. 1. in c. Qui contra morem. 1. dist. & text. cum Gl. in c. Admonendi Dist. 2. q. 7.*

kP. 2. Should we fly off from our duty at sight of every new device, we should soon find a speedy dissolution both of Church and State. We would not have our Subjects so much to mistake our Indgement, so much to mistrust our Zeale, as though We either could not discern what were to be done, or would not do all things in due time. R. Edw. Proclam. before the Comm. 1548. m Quid si dubitet subditus, utrum quod præcipitur sit contra Deum vel non? Respōdo; Debet obedire. Summ. Rosell. Sum. Angel. Sum. Sylvest. in verbo Obediencia. Quoties subditus convenienti inquisitione certificari non potest, obedire debet; & obediendo excusatur; etiam si dubitet an agat contra præceptum Dei vel non. Sylv. ex Raimundo. Vide Pedro de Ledesma. Sum. part. 2. trat. 15. c. 1. So in the Partidas. Part. 1. tit. 23. Ley. 11. En esto es es tenuto el menor de fazer la voluntad de su mayor (that is) The lesser in this case is to follow the Will of the Greater. See the for the Canon Law. Hoskies. Sum. lib. 1. de majorit. & obed. Gl. in c. ad Aures. De tempore Ordin. in Gl. 2. & Gl. 1. in c. Qui contra morem. 1. dist. & text. cum Gl. in c. Admonendi Dist. 2. q. 7.

sitie, Doubt and *Ambiguity*, he is punctually to be obeyed by those of his jurisdiction, be they of the Clergie or of the *Laitie*. I say in matters of *doubting* and *Ambiguity*, where the inferiour shall be approved of God for his duty and obedience, and never charged as guilty of Errour, for any future inconvenience. The exceptions from this Rule are very few, in cases onely, when the Command of the *Ordinary* doth expressly oppose⁽ⁿ⁾ an *Article of Beleife*, one of the ten *Commundements*, or the generall *state and subsistence of Gods Catholick Church*. In all other Cases whatsoever that are dubious, the inferiour is bound to beleieve his superiour, the most wise and learned of all the (o) *Iesuites*. This point well poised and considered, would clear a world of Errours both in Church and Common wealth. And therefore I will set downe in the Margent some of my best Authors that confirm it. I have not heard (I protest sincerely) of any Lord *Bishop*, that hath exacted of his Diocesse the placing of the *Holy Table*, as this man would haue it, and do beleieve this passage of his to be rather a *Prophecie*, what he meanes to do when he comes to his *Roches*, then a true *History* of any *Diocesan* that hath acted it already. But howsoeuer, as long as the *Liturgie* continueth as it is (without offence to any man in place be it spoken) I had farre leiver he should *obey*, then that he should peremptorily *command*, in this kind of Alteration. And my reason for this, shalbe the reason and expression of a wise and learned man, ^p *If it be a Law which*

ⁿ Summa
Rosell, verbo
Obed.

^o Tolet. In-
stru. Sac. de 7.
pecc. c. 15.
Gloss. in 1.
Decret. tit. 11
c. 5. Si dubium
sit preceptum,
propter bonum
obedientia excu-
satur à peccato,
licet in veritate
sit malum.

^p Hookers
Eccles. Pol. book
4. d. 14. p.
164.

the custome and continuall practice of many yeares hath continued in the minds of men, to alter in most needs be troublesome and scandalous. It amazeth them, it causeth them to stand in doubt, whether any thing be in it selfe by nature good or evill, and not all things rather such as men at this or, that time agree to accompt of them; when they behold those things disproved, disannulled, and rejected, which use had made it in a manner naturall. And so in all respect and humilitie to their high places and callings, I leave those reverend persons herein to their owne wisdom and discretion.

But that *Monsieur the halse-Vicar*, should have a power to remove (of his own head) the *Communion-Table* from that place of the Quire it had hitherto stood in from the very first Reformation, and to call that an *Altar*, which his *Rubrick* never calls otherwise then a *Table*, and to be enabled to this by the *Canons*, and to be a *Iudge* of the conveniencie of the standing thereof, yea a *more competent Iudge*, then the *Ordinary* and his *Surrogates*, and no way to permit the *Church-Officers* to do what they are enjoyned by their immediate Superiours, is such a piece of *Ecclesiasticall politie*, as (were it but countenanced by many of these *judicious Divines*) would quickly make an end of all Discipline in the Church of *England*. Here is not only *q* I. C. but T. C. up and down, and *New England*, planted in the midst of the *Old*. O foolish Vicar of *Boston*, that would needs take Sanctuary as far as *America*, to shelter himself from Ecclesiasticall jurisdiction! Whereas had he

¶ Pag. 3.

¶ Pag. 3.

he but made a permutation with his next neighbour, of the Vicar of Gr. and gotten but the acquaintance of these *judicious Divines* (as they pass'd by that Road) he might have done what he would in his own Church,

ſ Oſtendens digitum, ſed impudicum,

Alconti, Daſiôque Symmachôque,

in deſpite of the Ordinary & all his Officers. I am afraid that theſe *judicious Divines* that tamper ſo much in Doctrine with *Sancta Clara*, and in Diſcipline with *Sancta Petra*, *u Flood* and *x Lomeley*, will prove in the end but *prejudicious Divines* to the ſtates of *Bishops*, I am ſure this *Tenet* is in the higheſt degree *Ieſuiticall*, and that the ſolid *Divines*, both of ancient and later times, were of another opinion. *y To impair the power of Bishops is no little ſinne.* *y Let no man preſume to diſpoſe of any thing belonging to the Church, without the Biſhop ſaith Ignatius.* For he that doth otherwiſe, doth *tear*, (as you would doe a bough from a tree) *the unitie, ſodder*, and comely order that ſhould be amongſt Gods people. *Suffer nothing to be done in that kind without thine own approbation*, ſaith the ſame Father writing to a *b Biſhop*. and this advice was ſo well approved of in the Primitive Church, that word for word it was inſerted into the body of that famous Councell of *c Laodicea*,

Anno 364. The word uſed both by *Ignatius* and the generall Councell is *πρατικῶς*, *to be active*

a Τὴν ὁμολογίαν διασωῶν, καὶ τὰς ταξάν σοφίαν Ignat. Epist. ad Polyarp. Πρατικῶς Ἐπισκοπῶν, μὴ λαόν ἐπετ σοφικῶς Μὴ δὲν αὐτὸν γὰρ τοὺς τὸ γινώσκοντες *c* Council. Laod. Cant. 57. Μὴ δὲν πρὸς τὴν αὐτὴν γινώσκοντες Ἐπισκοπῶν. Codex. Cant. Eccles. Univers. Cant. 1. c. 1

f Mart. l. 6. Ep. 78.

i Not in Epist. Molin. ad Bals.

u His Book against Dr Ketlison.

** Le Maistre Instaurat.*

Episcop. antiqui stat. s. 1. ad Lomeliu.

Ἰμμεστία ὁ

μικροῦ

ἐστὶ Clem.

Rom. Ep. ad Corinth. p. 57.

Μηδὲς ὁ

ἐστὶν πρὸς τὸν

πρὸς αὐτὸν

τὸν αὐτὸν

τὸν αὐτὸν

ἐκκλησίαν.

Ignat. Ep. ad Smyrn.

Ἀσκήσας καὶ

αὐτὸν τὸν

σὺν τὸν

πρὸς τὸν

Idem in Ep. ad Trallens.

ὡς ἐπεὶ σωτ

εἶχεν τὸν

Ἐκκλησίαν

ὡς ὁ

Idem

epist. ad Ephes.

Ep. ad Smyrn.

and

^d Pag. 10.

^e For the first;
If you
should erect
any such Al-
tar, (which I
know you
will not.)
spag. 52.

^z Leo Epist. 88.

^h Siquidem
nec erigere
iis altaria, nec
Ecclesias vel
altaria con-
secrare licet.
Vide Bin. Con-
cil. general.
Tom. 1. P. 990.
3. part. dist. 1.
ⁱ Absq; Epif-
copi per-
missu in Ec-
clesia conse-
crata non eri-
gatur altare.
Vide Bin. Conc.
gen. Tom. 2. p.
368.

and stirring in these businesses. And therefore the Priest must needs (in despite of our *Doctor* and ^d his Doctrine) keep him still to his *meditations*, and be a *looker on*, untill his Ordinary shall otherwise direct and appoint him. Especially in the matter controverted which is *Erecting of Altars*. For the Case must be taken as it is in the *Letter* (and was in truth and verity) not as this poore Moester doth ^f reasonably (that is *against all the Lawes of reasoning*) presume it. For to presume a thing against the words of his adversarie, is not to take a case, but to make a case; which wil be laught at In the Inns of Court. There were some Priests in *France* and *Germany*, that encouraged thereunto by the *Chorepiscopi* or *Countrie-Suffragans*, did pre-
sume, in the absence of their Bishops ^z *erigere altaria*, to erect Altars. And this about the time of *Theodosius* the yonger. But *Leo the great* tells them plainly, they had no more power to erect, then they had to consecrate an *Altar*; and that the *Novells* and *Cannos* Ecclesiasticall did utterly ^h inhibit *single Priests* to do either the one or the other. Whereupon not many yeares after, about the time of *Iustinian* the Emperour, *Hormisdas* made an absolute decree to inhibit Priests to erect any *Altars* in this kind, under pain of deprivation, as we read in *Gratian*, and elsewhere. V Which places I do not (for all that) presse *dogmatically*, as conceiving the *Vicar* would be so absurd to *dogmatize* any such matter, as you perceive the *Writer* of the *Letter* seems to excuse him; nor was that the Error of the *Germane* Priests: but

I presse it only *historically*, to let you see, that if (k) *Video* such a Rumour had been raised in the *Church* (as *enim esse legem veterem* we all know the *Vicars* behaviour did raise in the *Tribuniciam*, *Neighbourhood*) 1100 yeares ago, what severitie *quæ vetuit in iussu plebis ædes, terram, aram consecrare.* they would have used to chastise the insolencie. And no marvell, if you consider well what I shall now represent unto you: That the very (k) *Romans* themselves, in the time of their Republick, would never assent that a *private* man should presume to erect an *Altar*. But that which I presse for doctrine is this. (l) That a *single Priest*, *quæ talis*, in that formality and capacitie onely as he is a *Priest*, hath no *Key* given him by God or man, to open the doores of any (m) *externall jurisdiction*. He hath a Consistory *within, in foro Pœnitentiæ*, in the *Conscience* of his Parshioners, and a key given him upon his *Institution*, to enter into it. But he hath no Consistory *without, in foro Cause*, in meddling with *ecclesiasticall Causes*, unlesse he borrow a key from his *Ordinary*. For although they be (n) *the same* keys, yet *one* of them will not open all these *wards*: the Consistory of *outward jurisdiction* being not to be opened by a (o) *Key* alone, but (as you may observe in some great mens Gates) by a *Key* and a *staffe*, which they usually call a *Crosier*. This I have ever conceived to be the ancient Doctrine in this kind, opposed by none

Cic. Orat. pro domo sua ad Pontifices, quæ est. Or. 29.

(l) *illa potestas quæ est ligandi & solvendi in foro judiciali, datur in consecratione Episcopi; alia, in consecratione Sacerdotum, quando dicitur. Quæcunque remiseritis, &c. Hugo de Sancto Victore apud Halens.*

(m) *Sacerdotes non habent potestatem ligandi vel solvendi in foro Cause, & tamen absolvent in foro Pœnitentiæ.*

Hal. part. 4. q. 21. membr. 4. (n) *Licet si una potestas ligandi & solvendi hinc & inde, non tamen qui habet potestatem ejusmodi ad hunc actum, habet eam ad illum actum. Alex. Hal. ibid.* Non est alia in essentia, sed in alium usum se extendit. *ibid.* (o) *Quando consecratur Episcopus, non confertur alia clavis, sed extenditur usus illius primæ clavis: unde dicitur accipere baculum, i. e. ampliorem potestatem. ibid. Sic. Eslins in 4. Sentent. d. 18. §. 2.*

K

but

- but professed *Puritanes*. They tell us indeed, that the Bishops power (p) was the poysonous Egge out of which *Antichrist* was hatched, that it is meere tyrannie, because it takes all (q) to the Bishop and his Officers, and turnes the Vicars to Soliloquies and Meditations; whereas the (r) Minister holdeth all his authoritie unto the spirituall charge of the house of God, even immediately from God himse/fe, without dependance from King or Bishop. But all learned men of the Church of England, that are truly judicious Divines, do adhere to that former doctrine.
- (p) *Altare Domini* in *mafc. c. 4. p. 114*
- (q) *Ibid. p. 113.*
- (r) *Mr. Hooker in his Preface.*
- (s) *Dr. Field of the Church, l. 5. c. 27. pag. 498.*
- (t) *Mr. Hooker in his Preface.*
- (u) *Answer to the Admonition, Tract. 2. pag. 87.*
- (x) *Mr. Hooker in his Preface.*
- (y) *Pag. 11.*
- (z) *Pag. 66.*
- They (s) allow the Schoolmens double power, that of order, and that of jurisdiction; and the subdivision of this jurisdiction, to the internall and externall, appropriating this last to the Bishops only. They say clearly, that all (t) consecrated persons have not the power of jurisdiction; They aske you roundly, (u) who shall judge what is most comely? Shall every private man? Or rather such as have chiefe care and Government in the Church? And for the Minister, whom you would have wholly imployed, they conceive, that generally he is a man, (x) though better able to speak, yet little, or no whit apter to judge then the rest; and that to give him a domineering power in matters of this nature, were to bring in as many petty Topes, as there are Parishes and Congregations. But the written Law and speaking Law of this Kingdome, are above all testimonies that can be produced, the one appointing the (y) Bishop of the Diocese onely in the Affirmative, and the other excluding the particular (z) fancy of any humourous persons in the Negative, from assigning out these matters of Conscience in Gods service. And the

the reason why this private *Vicar* should not (without farther directions) call the *holy Table* an *Altar*, is set downe in the *Letter*, but not touched by you, is a stronger one then your Head-piece is capable of. (a) *Because the Church in her Liturgie and Canons, doth call it a Table onely.* It seemes by you, we are bound onely to pray, but not to *speak* the words of the *Canons*. I have been otherwise taught by learned men. (b) *That where we have a Law and Canon to direct us how to call a thing, we ought not to hunt after reasons and conceits, to give it another Appellation.* (c) *And that every word hath that operation in construction of Law, that wee may draw our Argument from the words, as from so many Topick places.* Which the *Writer* of the *Letter* seems to do in this passage. The *Rubricks* and the *Canons* call it nothing but a *Table*; and therefore do not you, a poore *Vicar* in the *Countrey*, call it an *Altar*. The *writer* doth not deny but that the name hath been (d) *long* in the *Church*, in a *Metaphoricall* usurpation, nor would he have blam'd the *Vicar*, if he had in a *Quotation* from the *Fathers*, or a discourse in the *Pulpit*, nam'd it an *Altar* in this *borrowed* sense: but to give the usuall call of an *Altar*, unto that *Church-utenfill*, which the *Law* (e) *that alwayes speaks properly* never calls otherwise then by the name of a *Table*, is justly by him disliked, and by this Gallant lamentably defended. For I appeale to all indifferent men, that pretend to any knowledge in *Divinitie*; If the *Reading-pew*, the *Pulpit*, and any other place in the *Church*, be not as properly an

(a) Pag. 74.

(b) Vbiunque habemus legem vel canonem, non debemus allegare rationem, nisi lege vel canone deficiente. *Barbatus in Clement de Elect.*

c. 1, n. 11.

(c) Verba aliquid operari debent.

c. Si Papa de Privileg. in 6.

Et nota in margine, quod argumentum à verò valet.

(d) Letter P. 75.

(e) Regula communis est, Quod si utrumque verba propriè intelliguntur. Decius in lege, Non vult heres, de regulis juris.

(f) Pag. 8.

(g) When the old Fathers called the Masse or Supper of the Lord a Sacrifice, they meant that it was a Sacrifice of laud & thanksgiving. And so as well the people as the Priest do Sacrifice.

Archb. Cranmer.

D. f. 106. of the

Summa 1530.

l. 16. fol. 115.

And again,

Christ made

no such difference

between the Priest and

the Lay-man,

that the Priest

should make

oblation and

sacrifice of

Christ for the

Lay-man. *Ibid.**Ibid.* l. 11. f. 111.

(h) Ὁνομα,

ὅτι τὸ ὄνομα

πρὸς τὸ πρᾶξι-

ς. Etymolog.

m. g. pag. 620.

(i) Ὁνομα

rei, à vivando, quasi ὀνόματι,

cujus usu rem agnoscere.

Jul. Scaliger de Caus.

Ling. Lat. c. 76. Est enim instrumentum quasi quoddam cognitionis, Imago

quædam quæ quid nescitur. *Ibid.*

Altar for prayer, praise, thanksgiving, (f) memory of the Passion, dedicating of our selves to Gods very service, and the Churches Box or Bason, for that Oblation for the poore which was used in the primitive times, as is our holy Table howsoever situated or disposed. Or if it be the Priest onely that can offer a Sacrifice (which in these spirituall Sacrifices we (g) utterly deny) what one sacrifice doth he inferre out of the Collects read by the Priest at the Communion-Table, which are not as easily deduced out of the Te Deum, or Benedictus, said in the Quire or Reading-pew? Is there no praying, praising, acknowledging or thanksgiving, commemorating of the Passion, and consecrating of our selves to Gods service in these two hymnes? And therefore if that be enough to make an Altar, and that these judicious Rabbies mean not somewhat else then for fear of our gracious King they dare speak out, this man must change the Motto of his book, and say, *Habemus Altaria*, we have 10000 Altars. Whereas no place in all the Church, doth offer unto us the body and blood of Christ, in the outward forms of bread and wine, beside the holy Table onely. And consequently if a Name be invented to (h) divide and sever one particular thing from another, or to (i) help us to the knowledge of a particular thing, or that a name be that which the (k) Law gives the thing, or that a thing cannot have two distinct and proper (however it may have twentie Metaphoricall) names; then surely a Table ought to be the distinct and proper (and so the usuall) an

Altar but the *translatitious* and *borrowed* (and so the more *unusuall*) appellation of that holy *utensill*. So that the *Writer* of the *Letter* saith no more then this: If you have occasion (as the *Fathers* had) to amplify and enlarge the excellencie of those *Christian duties*; *prayer*, *praysse*, *thanksgiving*, (at the time of the *Eucharist* especilly) *abnegation of our selves*, *almes-deeds*, and *Charities*, and to shew unto your people, that these are the onely *incense*, now under the *Gospel*, which God accepts in stead of these thousands of *Rams* and *Odours* of *Arabia*, vanished with the *Law*: then in Gods name,

—— *Fas usum tibi nominis huius*;

you may use the name of *Altar* as the ancient *Fathers* do. But when there is no such occasion offered, and that you speak only with your *Neighbours* and *Church-wardens* about preparing or adorning the *Church-Vensils*; what need you then tumble in your *tropes*, and roll in your *Rhetorick*, when the words of the *Canon* do far better expresse the duties exjoyn'd them by the *Canon*? As therefore you do not in common discourse call the *Church* (as the *Puritanes* in *France* do) the *Temple*; the *Bells*; *holy Trumpets*; the *Quire*, the *Sanctuary*; the *Fount*, *Jordan*; your *Sarplice*, the *holy garment*; and your *Hood*, the *Ephod*: (although the ancient writers ordinarily do so) So when the *Rubrick* and *Canons* do call this sacred *Vensill* a *Table*, and but a *Table*, do not you, to be noted only as a *Divine* of great *Indgement*, that is, of *whims* and *singularity*, correcting *Magnificat*, in the *Articles* of your (1) *Bishops* and most Reverent (m) *Arch-*

(1) *Visit. of the Bishop of Lincoln. Ann 1622.*

touching the *Church, Art. 5.*

(m) *Visit. of the Archbishops grace. An. 1634.*

Art. 1. verbe Imprimis.

(n) *Pag 65.*

(o) Phavorinus
apud Gallium.

bishops Visitation, and in the very expression of the King himself, call it an *Altar*. And surely that *Vicar* that will not be taught to word it, neither by the *Law*, nor the *Rubrick*, nor the *Canon*, nor his *Bishop*, nor his *Archbishop*, nor the King himself, (o) *qui tot imperat Legionibus*, is (as they were wont to call a stout Priest) a very *Thomas a Becket*, and fitter a great deal to officiate at *Bethlem* neere *Bishops gate*, then at *Jerusalem*.

(p) *Act. 6. 2.*

Nor had the *Ordinary* been the wisest man in the world, if having proper Officers of his own to execute all his Mandates concerning the outward *Vienfills* of the Church, he should have directed his Commandments to the *Vicar*, or permitted him to command without him. It is not the *Ordinary*, but the *Apostles* themselves, that have turnd the *Parsons* and *Vicars* from being *Active* in this kind, to their diviner *Meditations*. (p) *It is not reason we should leave the word of God, to ferree Tables.*

(q) *Annot. in
Pandect. ex lege
ultima de Senato-
ribus. fol 73. p. 2.*

The *Greek* word is a term of *Law*, *ὑπερτον* which *Erasmus* translates a *Plea*, the *French* keep to this day an *arrest* or *iudgement in Law*, as (q) *Budæus* was taught to enterpret the word by *Paulus Emilius* the *Frēch* Historiographer. The meaning therefore of the

(r) *Annot. in
Act. 6. v. 2.
Sic tamen, ut
Presbyter. o
subessent.*

Text is this, Let *D^r*. *Coal* find as much fault as he wil, that *Priests* are made dull *Spectatours* in these affairs; yet shal he never find any *Order*, *Arrest*, or *Iudgement* in the Church of God, that *Priests* should meddle with *Tables*: Because from the time of this *Arrest* and sentence pronounc't by the *Apostles*, the *Deacons* have ever dea't therein, as (r) *Beza* himself confesseth; though he hopes (for otherwise it would

would burst his heart that they were guided therein by the *Minister* & the *Elders*. But these *Elders* are no *elder* then *Calvin* and *Beza*. And who guided the *Deacons* we must learn of the *Elders* indeed. They were the *Eye*, saith (f) one; The *Eare*, saith (t) another; The *Minister*; all servants of the *Bishop*, saith the (u) third Authority. Cleare it is, that from this time that the Apostles here

(x) *Iuraminiſtrij ſacris altaribus apti*

In ſeptem ſtatuerè viris, —

from these first *Deacons*, to our present (y) *Archdeacons* (in whose office the ancient power of the *Deacons* is united & concentrated) *Incumbents* have bin excluded frō meddling with the *utensils* of the *Church*, or *ornaments* of the *Altar*. So that the very *Altar* it ſelf (with the *Rail* about it) hath been termed in the ancient Councells, (z) *The Diaconie*, as a place belonging next after the *Bishop* to the care and custodie of the *Deacon* only. Nay, ſo far were the Ancients frō making a *pariſh-Trieſt* a ſtiokler in *Vestry-affairs*, that a (a) *Councell* ſaith clearly, That the *Prieſt* can boast of nothing he hath in generall, but his bare name; not able to execute his very Office, without the Authority and Ministry of the *Deacon*. And to conclude this point with a perſident in this very particular: (b) It was the *Deacons* Office *Portare* (mark well the word againſt anon) to *move* and *remove* the *altar* and all the implements belonging therunto, saith *S. Auguſtine*. And if you object, that ſome queſtion hath been made, whether that Book be *S. Auguſtines*; I answer, That he that made that queſtion, con-

(f) *Clemens Rom.*
in 1. *Epist ad la-*
cob. fratrem Do-
mini. Est enim
Diaconus ipſi-
us Episcopi
oculus.

(t) Εἷς ὁ
Διάκονος
Εἰς τοὺς
ἀρχή.

Clem. in Conſtit.
Apoſtol. l. 1. c. 11

(u) *Concil Nicen.*
Can. 18. Τῶ
ὑπὸ Εἰς τοὺς
ὑπὸ τῶν
εἰς.

(x) *Arater lib. 1.*
in *Ad. Apoſtol.*

(y) They have
in charge om-
nia ornamen-
ta & utensilia
Eccleſiarum.
Canon. Steph. de
Legi. Lindw.
lib 1. de Off.
Archiep.

(z) *Διακονί-*
ων.

Concil. Laod.
Can 21. Concil.
Agath. Can 66

(a) *Sine Dia-*
conis Sacerdos
nomen haber.
officium non
haber. Conc.

Aquiſgr ſub
Ludov. Pio, c 7.

(b) *Lib. Quaest. ex utroque mixtim qu. 101.* Nam utique & Altari porrantur & vasa eius.

cludes

(c) Ex qu. 44.
colligitur eum
vixisse ante

Augustinum,
& Her. Conf.
in Append. tom. 4
Oper. Augustin.
pag. 426.

(d) Oecono-
mus, cui res
Ecclesiastica
gubernanda
mandatur ab
Episcopo. Lin-
dw. Const. l. 3. de
Cleric. non resid.

And therefore
Church-war-
dens were
call'd ἐγχε-

χρησμοῖσι,
men employ-
ed by him,
Concil. Gangr.
c. 7. and

ἐπιτεταγμέ-
νοι, men or-
dered by the
Bishop.
ibid. c. 8.

(e) Συγγε-
νῆς τυχόν, ἢ
ἰδιοὶ θεοφί-
λωνες. Zonar.
in Concil. Chal-
ced. Can. 26.

(f) Τὰ δὲ
ἐκκλησίας

διοικεῖν καὶ γνώμην Ἐπισκόπων. Zonar. ibid. Τὸν λόγον δὲ αὐτῷ διοική-
σεως ἀφ' ὧν τῷ Ἐπισκόπῳ, Photius, tit. 9. cap. 1. & tit. 10. cap. 1.

(g) Μὴ πινέχοντες εἶδη. Zonar. in Concil. Chalced. (h) Canon
26. Ἐκ τῶν κλήρων

cludes withall. That if it was not written by
S. Augustine, it was by an (c) ancients Author then
S. Augustine, and is evidence good enough for
matter of fact, though peradventure not every

where for points of doctrine. And as the Archdeacon
is the Eye, so the Churchwarden (as slight an Opi-
nion as you conceive of him) is the Hand of the
Bishop and the Archdeacon too, to put all (d) Man-
dates in execution, that may concerne the Vientfills

of the Church. I observe our Latine Canons in for-
ce, by calling him Oeconomus, do put him beside
the scorn this companion would throw upon
him, by making him relate to that ancient Eccle-
siasticall Office, famous in the Greek and Latine

Councells. It is true, he moves now in a lesser
Orb, yet with the same influence he did before.
At the first they were, as they are now, Lay-men,

some (e) Domesticks or kinsmen of the Bishops, who
(f) managed all things belonging to the Church
(being then matters of good moment and con-
sequence) according to the direction of the Bi-
shop. But because all the state of the Church, con-
sisting in those times most-what in goods and
chattels arising from the devotion of the people,

was thus transacted in (g) hugger mugger, inter par-
tes propinquas, by parties so neare allied in referēces
one to another, that it grew very suspicious there
might be foule play in the businesse, that famous
Council of Chalcedon (h) ordered peremptorily,

That these *Church-wardens* from that time forward should be *Clergie-men*, and more esloigned from the *Bishops* family. Yet did some continue of opinion, (this *Canon* notwithstanding) that *Lay-men* were capable of the Office: so that in a very short revolution of time it reverted to the *Laitie* for altogether. Now here in *England* it hath been ever held an ancient office, and much countenanced as well by the *Common* as the *Canon Law*: The *Church-wardens* being admitted in all ages, to bring their *Actions* at *Common Law*, for trespasses committed upon the Church-goods, wherewith they were entrusted. Now that *Bishop* were a wise piece indeed, who being complained unto against a *Vicar*, for removing the *holy Table* to a place every way inconvenient, would referre the examination of the Complaint to the *Vicar* himself, rather then to his own most ancient Officers; to the *Archdeacon*, his *Officiall*, or next *Surrogate*, for the *designing*; and to the *Church-wardens*, for the *actuall placing* of the *Table* in the most convenient situation. And the *Elders* of the *Vestry* will be little edified with this doctrine, to be made but *νεκρά ὄργανα* (as *Aristoteles* speaks) *dead and passive Instruments*, to execute the Commands of the *Ordinary* and his *Surrogates*. But all this while the *Vicar* is but a *dull spectator*, and hath no Sphere of *Activity* to move in, but is wholly left to his *private Meditations*. And *S. Ambrose* indeed doth complain of the like complainers in his time, who held, that the study of the holy Scriptures was but a *dull and idle*

Balsam. in Synod. 7. Can. 11.

Zonar. in Concil. Chalced. Canon. 26.

11. Henr. 2. fol. 12. & 19. Henr. 6. fol. 66. &c.

Arist. Polit. lib. 1. c. 1.

Nos autem otiosos nos putamus, si verborum tantummodo studere videamur. Amb. in Psal. 118. O. 11.

• Bultaf. Castil.
Cortisano, l. 3.

(82)

p Regul. fusior.
Reg. 20. O: n
επρετε &
Μερδχv ε'is
πολλω δ'ix-
κονιαν
pag ++5.
9 Synes. ep. 57.

idle kinde of employment. But then, *Matto Sancto Petro* (as the *Charletan* said when he saw the Pope in his *Pontificalibus*) O simple *S. Peter* in the sixth of the *Acts*, that thought it a far more laborious work, then all this moving and removing of *Tables*. O foolish *S. Basil*, that bids his Clergie take especiall heed, that their *Martha* be not troubled with many things, O dull *Synesius*, that held it fitter for an *Ægyptian* then a *Christian* Priest to be over-troubled with matters of wrangling. VVell *Doctour*, God help the poore people committed to thy Cure; they are like to finde but a sorry *Shepherd*: one that will be in the *Vestry* when he should be in the *Pulpit*; and by his much *nimblenesse* in the one, is likely to shew a proportionable *heavinessse* in the other.

• Pag. 3.

5 Pag. 4.

• I. Henry Hom-
ard in his defen-
sive, about the
26. le. 15c.

But now *ventum est ad Triarios*, we are drawing on to the maine of his Battell, and the very pith of his Arguments: *That the Writer of the Letter* doth not shew one footstep of Learning, or sincere affections to the Orders of the Church, because he did not (in a private *Monition* written nine yeares before, fore see and make way for a great good work, and the piety of the times, that were to follow nine yeares after. Alas! *Nè sevi, magne Sacerdos*: Do not lay all this load upon him, most judicious *Divine*. For, as you finde by your self, that can further see into things to come, that all *Prophets* are not *Ordinaries*, so consider, I beseech you, in cool blood, that all *Ordinaries* are not *Prophets*. 'VVe may discern of things that are,

are, by Sight; that were, by Memory: * but before the proof make shew, no man is such a Prophet of the future, that the knoweth which way to direct his instructions, saith a learned and noble Writer, out of Sophocles. I am one, I thank God, that have *buenas entranas* (as the Spaniards speak) some good and tender bowels within me, and do much pity the poore mans case, even by mine own. How could he possibly fore-see this great Good work or Piety of these times, so many yeares before, which I, opening my eyes as wide as I can, cannot discover at this very instant? VVhat is this great Work now in hand? VVhat new Proclamation, Rubricks, Canons, Injunctions, Articles are come (at the least into these parts) as any speciall invitations to the piety of these Times, more then were exhibited to the piety of all other Times, from the first beginning of the Reformation? * His Majestie heard the Cause * Pag. 66. in the yeare 1633; and in his Royall decision, he calls it not *Altar*, but *Communion-Table*, and leaves the moving and removing theteof to the discretion of the Ordinary. His Grace, the Metropolitane, visited these parts in the yeare 1634. and in all his Articles, doth not so much as mention the word *Altar*, but calls it (as the Rubrick doth) a *Communion-Table*; and puts his Article upon the Church warden, and not upon the Vicar, concerning the decent site and convenient standing of the holy boord. * Whether have you in your Church, a convenient and decent Communion-Table? &c. And whether is the same Table placed in

ἡλικὸν ἰδέναι,
 ὃ δ' εἰς μαν-
 τιστῆσιν
 μενοειμένον
 Sophocl. in
 Antig.

* Articles to be
 enquired of in
 the Metropolitani-
 call Visitation,
 for the Diocese
 of Lincoln,
 1634. An. 1.

such convenient sort within the Chancell or Church, as that the Minister may be best heard in his Ministry and the Administration, and that the greatest number may communicate? And whether is it so used (out of time of Divine Service) as is not agreeable to the holy use of it? &c. And his Lordship or Diocesan visiting the very next yeare, 1635. (as a burnt child , and dreading the fire) puts the ſame Article *in hac verba* , in the very front of his own Book. Sithence that time we have heard no Ring but of the lesser Bells, in this Tune. And ^a one of these I heare chyming at this very instant : *Whether have you in your Church a decent Table for the Communion , conveniently placed ?* And all these concurring with the conceit of the Letter , in every particular ; in the name of a Communion-Table , and not an Altar ; in the place of the Church or Chancell , not of the East end onely , in the distinct (not confused time) of receiving and not receiving ; in the Accompt of the conveniency of the situation to be rendred by the Church warden , not the Vicar ; how shall I that live at this day (much lesse the Writer of the Letter , dead , peradventure , nine yeares ago) reasonably discover (to use your own phrase) that Good work now in hand , and the speciall inclination of these times to a peculiar kinde of pietie , differing from the pietie of former times , which under the peaceable Reignes of Queene Elisabeth King James , and King Charles , the Church of God , in these parts , hath most happily enjoyed ? Surely , I
do

2 Articles to be
enquired of in
the Diocese of
Lincoln. 1635.
Artic. 1.

a Articles for
the Visitation of
the Archdeac.
of Redford.
1636.

do reasonably presume, that (these dreams of
Dr. Coal notwithstanding) *The thing that hath* Eccl. 4. 9.
been, it is that which shall be; and that which is done,
is that which shall be done; and that (in matters of
this nature) there is no new thing under the Sun.

Because wise men tell us, that *change of Laws*, Mr. Hooker
Eccl. pol. l. 4.
dist. 14. p. 67.
a Archb. Whit-
gift, Defence of
the Answer to
the Admoni-
tion, Tract. 2.
fol. 86.
especially in matters of Religion, must be warily pro-
ceeded in: And because there is no manner of Reason,
that the orders of the Church should so depend upon one
or two mens liking or disliking, that she should be
compelled to alter the same so oft as any should be
therewith offended. For what Church is void of some

contentious persons and quarrellers, whom no order,
no reason, no reformation can please? I should there-
fore reasonably presume, that this Good work in hand,
is but the second part of Sancta Clara, and a froathy
speculation of some few, who by tossing the ball
of Commendations, the one to the other, do stile
themselves (by a kind of Canting) judicious Divi-
nes: Whereas they be (generally) as you may
observe by this poore Pamphleter, doctissimorum ho-
minum indoctissimum genus (as Erasmus spake of In Colloque.
another the like) men learned onely in un learned
Liturgies; beyond that, of no judgement and lesse
Divinitie. For who but one whose Ruffe (as Sir
Edward Coke was wont to say) is yellow, and his
head shallow, would propound these wild con-
ceits of an imaginary pietie of the times, and a
Platonickall Idea of a good work in hand, for a Mo-
dell to reforme such a well composed Church as
the Church of England? And if any Reformation
of the name, the situation, or use of the Commu-

f Proclamation
before the Com-
munion, 1548.
g. Archbishop
Hilgitt,
Answer to the
Adm. p. 86. &
87.

nion-Table, were seriously in hand, what man of the least discretion, but would take the Magistrate, a long with him? f The bounden dutie of Subjects is to be content to follow Authoritie, and not enterprising to run before it. s For if you let every Minister do what he list, speak what he list, alter what he list, & as oft as him list, upon a general pretense of a Good work in hand, or the Pietie of the times, you shall have as many kinds of Religion, as there be Parishes, as many Sects, as Ministers, and a Church miserably torn in pieces with mutability and diversity of opinions.

* Pap. 13. & 14

But there is * much (you say) to be said in defence thereof, out of the Acts & Monumets, & some Acts of Parliamēts. Much good do it you, with that Much, so as you eat cleanly, and do not flubber & slabber your Quotations of those Books, in wch all sorts of men are thorowly versed. First, I. Frisb calls it *The Sacrament of the Altar*. Doth he so? Then surely it was long before the Reformation, and when every man call'd it so. For he was ^b burned 4^o July, 1533. But where doth he so call it? Yes, he saith in his Letter, *They examined me touching the Sacrament of the Altar*. V Why man, they cal'd it so, not he. Those words are the words of the Article objected against him. They are *their* words, not *his*. He doth not once call it so in all his long discourse. Turn but the leaf, and you shall heare him interpret himselfe. I added moreover, that *their Church (as they call it)* Their Church, as they call it; Their Sacrament of the Altar, as they call it. If you will know how he calls it, in that dawning of the Reformation, look upon the Books, pen'd by himself, not the Interrogatories

^b Act. & Mon.
pag. 12. fol. 309.
& 310.

Ibid. fol. 308.

ries ministred by Sr *Tho. More*, or some others.

He calls it every where, *The Sacrament of Christs body*. Nay he is not there content; but desires,

that all the Church had call'd it otherwise. *I*

would it had been call'd (as it is indeed, and as it was commanded to be) Christs Memoriall. And

to call it a Sacrifice, is (saith he) just as if I should set a *m* Capon before you to break-fast, when you are new

come home, and say, This is your welcome-home: whereas it is indeed a Capon, and not a Wel-come home. And

if you will belceve his Adversary, *St Thomas More*, None spoke so homely of this Sacrament, as

I. Frith, no not *Friar Barnes* himself. Making this Bridegrooms ring of gold, but even a proper ring of a

rush So that *vouz avez I. Frith*. Let him, in Gods name, come up to the Barre. The next

man is *I. Lambert*. And he saith, *I make you the*

same answer to the other six Sacraments, as I have done unto the Sacrament of the Altar. But tell me

(in my care) I pray you, How doth he begin that Answer to the Sacrament of the Altar? It is but 14

lines before in your *own Book*. Whereas in your

sixth Demand you do enquire, Whether the Sacrament of the Altar, &c. All these words of enquiry are

theirs, man, not his. V What is his Answer? I neither can, nor will answer one word. And so *I. Lambert* an-

swers there not one word for you. Yea, but he doth in another place. That *Christ* is said to be offered up, not

only every year at Easter, but also every day, in the celebration of the Sacrament; because his oblation once for

ever made is therby represented. I his likewise is imagined to be spokē long before any Reformation takē in hād: For *Lambert* was also martyred An 15, 8.

But

k. Answer to M. Mores third book, fol. 102.

l. Answer to M. Mores fourth book, fol. 111.

m. Ibid.

n. Answer to Frith's Letter, Oper. fol. 535.

o. Pag. 15.

p. Act. & Mon. part. 2. p. 401.

q. Act & Mon. part. 2 p. 435. Aug. epist. 23.

But are you sure these words are *his* ? I am sure you know the contrary, if you have read the next words following. *Even so saith S. Augustine.* The words are the words of an *honest man*, but your dealing in this kind is scarce *honest*. *Iohn Lambert* doth qualifie them afterward; that *S. Augustines* meaning was, That *Christ* was all this, *in a certain manner or wise.* He was an *Oblation*, as he was a *Lion*, a *Lambe* and a *doore* : that is, (as we said before) a *Metaphoricall* and *improper Oblation*, which never relates unto an *Altar*. *VouZ avez* an honest man, *Iohn Lambert* : But stand you by for a *Mountebank*, *Iohn Coal*. The next, is the most reverend and learned *Archbishop*, who notwithstanding his opposition to the *Statute of the 6 Articles*, yet useth the phrase, or 'term of Sacrament of the Altar, as formely, without taking thereat any offence. Pag. 443. And are you sure he doth so in that page ? Are you sure of any thing ? I am now sure he names not that *Sacrament* at all, either in that page, or in any other near unto it. The *Treatise* there set down, is of *Iohn Fox* his composition, and set forth in his own name. It mentioneth indeed, in the Confutation of the first *Article*, the *Sacrament of the Altar*, but with such a *peal* after it, as none but a mad man would cite him for this purpose. *This monstrous Article of theirs*, in that form of words as it standeth, &c. And so the Lord *Archbishop* saith as much as *Iohn Lambert*; that is, *not one word for him*. The next in order is *Iohn Philpot* : whose speech this cruell man hath sore pinch't upon the rack, to

Pag. 15.

f. A. B. C. Mon.
1. part. p. 443.

get him to give some evidence on his side. He wriggles and wrests all his words and syllables, that the *Quotation* his (very near) as true a *Martyr* as the *man himselfe*. I am sure he hath lop't off the *Head*, that had a shrewd tale to tell, and the feet of his Discourse, which walk a quire contrary way to Dr. Coals purpose, leaving the Relation, like *Philopæmenes* his Army, all Belly. The Head is this : I must needs ask a *Question* of Dr. Chedsey concerning a word or twain of your supposition (yours, not his owne, that is, of the Sacrament of the Altar; what he meaneth thereby; and whether he taketh it, as some of the Ancient Writers do, serving the Lords Supper the Sacrament of the Altar (for the Reasons there set down and mentioned by Dr Coal) or Whether you take it otherwise, for the Sacrament of the Altar which is made of Lime and Stone; over the which the Sacrament hangeth And hearing they meant it is later way, he declares himself, Then I will speak plain English, That the Sacrament of the Altar is no Sacrament at all. How like you *John Philpot*? You shall have more of him *u^s*. *Austin* with other ancient Writers do call the holy Communion, or the Supper of the Lord, The Sacrament of the Altar, in respect it is the Sacrament of the Sacrifice, which Christ offered upon the Altar of the Crosse : The which Sacrifice all the Altars and Sacrifices upon the Altars in the old Law did prefigure and shadow. The which pertaineth nothing to your Sacrament, hanging upon your Altars of Lime and Stone. Christoph. No doth? I pray you, what signifieth Altar? Philip. Not, as you falsely

*Plutarch. in
Philopam.*

*u^s A. & Mon.
part. 3. p. 571.*

take it, materially, but for the Sacrifice of the Altar of the Crosse. Christoph. VVhere finde you it ever so taken; Philp. Yes: Habemus Altare. Christoph. well, God blesse mee out of your companie. And I beleeye, so saith Dr Coal (if his hue would permit him to blush) by this time. For this man hath done all your businesse. He tels, how he came to use the term of *Sacrament of the Altar*, to wit, out of *S. Austin*, and some other of the *Fathers*; he tels us, it was not by way of *Approbation*, but by way of *supposition*; and lastly, what he conceives of the conveniencie of the particular in Question, a *Materiall Altar*. And in another place he expresseth himself yet further; "And as touching their Sacrament which they term of the Altar ——— They term it so, not be. Iury Philpot. The next is Reverend Latimer, who granteth (saith he) very plainly that the *Doctours* call it so in many places, though there be no propitiatory Sacrifice, but onely Christ. Still this is not to prove (no not by one VVitnesse) what you undertake; That the *Martyrs* did call this Sacrament of themselves and their own expressions, *The Sacrament of the Altar*. This Reverend man saith that the *Doctours* call it so, and especially *S. Austin*, as he speaks a little before; he doth not call it so himselfe. And what doth he adde, concerning those *Doctours* that call it so, in the very next words to these which are quoted by you? speak truth, man, and shame the Divell; for he is the old Clipper of speeches. VVell, I must do it for you. *The Doctours might be deceived*

"*Act. & Mon.*
part. 3. p. 553.

7 P. 16.

ved in some points: I beleve them, when they say well; or, as it is in the Margent, *Doctores legendi sunt cum venia*, The Doctours must be pardon'd, if they sometimes slip, in their expressions. And this is all that you have gain'd by Reverend Latimer. The last you produce in this kinde, is Bishop Ridley. And he is for you not onely but also. First he saith, that in the Sacrament of the Altar is the naturall body, and blood of Christ. But why do you leave out still those few words that go before? You know they are these; *To the Question* Art & Men. part. 3. fol. 492. thus I answer. V What is the Question then? Turn the leaf and look, Article 1. We do object to thee, Nicolas Ridley, &c. That thou hast openly defended, that the true and naturall body of Christ is not really present in the Sacrament of the Altar. What saith he? *To the Question I answer, That in the Sacrament of the Altar, &c.* So that the word is the word articulated upon him, not his. And he could not possibly avoid the repeating of it, unlesse he should *mutare terminos*, and so confound all method of Disputation. But in all his own voluntary expressions in all that Conference, he never calls it, The Sacrament of the Altar, but the Sacrament of the Communion onely. The which Communion he there affirms to be onely a memory of Christs Passion. V Which is the Doctrine I have all this while endeavoured to prove, to have no relation at all to a materiall Altar. In answering that place in Cyrill, objected by the Bishop of Lincoln, (whereby that Bishop would fain prove, that as *crucifix* of Altars in Britanny did imply that Christ was

come and beleev'd on in those parts; so the plucking of them down, as B. Ridley had done, was sufficient to imply, that Christ as yet was not come in the flesh.) he saith, as you say, *That the word Altar, in Scripture, signifieth as well the Altar of the Jews, as the Table of the Lords Supper*: aluding, without all question, to *Hebr. the 13.* as *Philpot* but even now expounded that place. But that the Bishop of *Lincoln* should apply that *Altar* whereof *S. Cyrill* spake, to those *materiall Altars* pull'd down in the *Reformation* under *Edw.* the sixth, B. Ridley (in the midst of his great *Affections*) could not heare without a little smiling. D. Ridley smiling answered. And then taking up his countenance againe, he tells him freely; That the removing of *Altars* was done upon just considerations; and, That the Supper of the Lord was not at any time better ministred, nor more duly received, then when these *Altars* were taken down. And would you know how he placed his *Table*, when these *Altars* were gone? *When some used the Table Altar-wise, he determined, that to use it as a Table, was most agreeable to Scripture.* And as B. Ridley smil'd at the B. of *Lincoln*, so would the B. of *Lincoln* (when he alive) smile heartily at you, that would bring such a passage as this to defend your *Altars*.

a Act. & Mon.
part. 2. p. 700.

Having thus impannell'd his jury, he begins to open his Evidence, for the Sacrament of the *Altar*, out of the *Laws* of the Land, 10 *Edw. 6. c. 1.* revived 10 *Elis. c. 1.* But with the same felicitie he produced those worthy *Martyrs*, that is, to
witness

witnesse point-blank against himself. For in this *Quotation*, he doth but peep over the VVicket, and touch upon the Title of the *Statute*: he dares not for his eares open the doore, and enter in to the *Body* thereof. It is enough for him, that in the Title, *The Sacrament of the body and blood of Christ* is (at that time before the Statute of the six *Articles* was actually repealed) said to be commonly called, *The Sacrament of the Altar*. Therefore saith he, *That Name of the Sacrament of the Altar doth occurre in that Statute still in force*. First, I deny it to be the Name in that place; but the *Addition* onely of the blessed Sacrament, of the body and blood of Christ. *The Sacrament of the body and blood of Christ* is the Name, and true Name; the other is onely an *Addition* given unto this Sacrament, over and beside the proper name thereof, whereby it might be certainly known in this dawning of the *Reformation*: the darknesse of *Poperie*, and the terrour of the six *Articles* being not as yet dispelled from the beliefe or language of the fearfull multitude. So one *Hume* is said to be at this time couvied before Archbishop *Cranmer*, for denying somewhat in the Sacrament (as is was then called) of the *Altar*. Then; Then was a time, which the *Frenchmen* call *Entre Cbien & Loup*, so eatly in the Morning of our Religion, as a man could not (withour some speciall Character) discern a *Dog* from a *Wolf*; a name given by God himself from a name given by the invention of man, unto that blessed Sacrament. Secondly, I utterly deny, that the *Act of Parliament* takes

^b Exposition of the Terms of the Law, p. 12.

^c Act. & Mon. part. 2. p. 655.

^d Pour denoter les rets de la nuit nous disons entre chien & loup.

^e Pasq. des Recherches de la Fr. l. 8. c. 15.

10 Edu. 6. 1.

f Cic. de Oratore
lib. 1.

it for the *Name* : It takes it clearly for the *Nick-
name* of that *Sacrament*. Come in with shame
enough into the body of the *Act*, and see what
imposture you print for the people. *The most
comfortable Sacrament of the Body, and blood of our
Saviour Jesus Christ, commonly called, The Sacrament
of the Altar, and in Scripture, The Supper and Table
of the Lord, The Communion and partaking of the
body and blood of Christ.* Here is (I confesse)
some strife and contention about the *naming* of
the Child. The *Commonaltie* and *Corruption* of
the time, (and, as I shall shew anon the *Course*
of the *Communion Law*) name it one way, the *holy
Scripture* another way. And if it were a matter
de stillicidiis (as *Tully* speaks) a matter of *Cu-
stome* or *Prescription*, that two or three *Good-
fellows* might eeke it out with an *Oath* before a
Jury of the same feather, I think it would go hard
with both *Church* and *Scripture*. But in a matter
of the most venerable *Sacrament* of the *Christian
Religion*, and before a *Learned* and *Indicuous Di-
vine*, (as his best friend, his *Alter ego*, styles him)
me thinks there should be no question, but that
the *holy Scripture* should carry it quite away ; and
that *The Sacrament of the body and blood of Christ,
The Supper, or The Communion*, should be the right
name, and *The Sacrament of the Altar* the *Nick-
name*, or vulgar *Appellation* onely of this blessed
Sacrament. But a *penall Law*, as this is, was to take
notice, not onely of the *proper name*, but of every
Appellation, whatsoever the blessed *Sacrament* en-
joynd to be had in reverence by that *Law*, was

at that time known by and discerned: *A man* Brooks Abridgements, verbo Misnomer, ex 1^o Edw. 4. fol. 82.
 may be known by twenty Names and yet have but one Name; say the learned in our Laws: The Sacrament of the body and blood of Christ, as by the right name; of the Altar; as a thing known by, saith the Statute. It is so called indeed, but not by the Law of God, nor by the Law of Man, but commonly, that is, by the common Error, and Popery of those times: Learn Doctor, learn to language this Sacrament from a Prelate of this Church, from whom you may well learn as long as you live.
 The Sacrament (as you call it) of the Altar, Gaggars of Protestants call it so; Protestants themselves do not. For there hath been much alteration in this Church and State, (God be praised for it) and all in wisdom, and all confirm'd by Acts of Parliament. It hence that Time. This very Sacrament was then commonly called the Masse, and allowed to be so called by an Act of Parliament, and in that Appellation appointed to be so sing or said all England over. I hope it is not so now. For every person that shall now say or sing Masse, shall forfeit the summe of ten Marks, &c. And if Do Gagg shall report of me, that I have said Masse, when I have onely administered the Communion, I shall have against him my remedy in Law, as in a cause of Ioul Slanders. And presently after this Act was reviv'd by Q^{ue} Elizabeth, there was at the same Session an Addition made to the Case-chisme, (and that likewise confirm'd by an Act of Parliament) whereby all the Children of this Church are punctually taught to Name our two
 Sacra- 1^o Elis. c. 2.

* Answer to the Gaggars p. 231.

* Rubrick before the Comm. in K. Edw. Liturgie of 1549. f. 121. 2^o & 3^o Ed. 6. c. 1. & Injunct of K. Edw. Injunct. 21. 123. Elis. c. 1.

* The later part of the Case-chisme added in Q. Elis. her Liturgie.

Sacraments, *Baptisme*, and the *Lords Supper*. So that this *Judicious Divine* was very ill catechised, that dares write it now, *The Sacrament of the Altar*.

• Contra formā
Statuti concer-
nent. Sacros. Sa-
crum Altaris.

For the *Writ* directed in that *Act of Parliament*, it doth not call it (as Dr. *Coat* doth expressely falsifie the passage) *Sacramentum Altaris*, but it saith onely, that it is grounded upon that *Statute*, which was made concerning the *Sacrament of the Altar*. Having therefore cleared the *Statute* it self from naming it so, the *Writ* will never be found guilty of such a *Misnomer*. But how many presidents of that *Writ* can this great *Lawyer* shew in the Book of *Entries*? However, it was high time for the wisdom of the *Parliament* to take some quick *Order* in this kinde, when they were

22^o H. 5. c. 7.
25^o H. 8.
c. 14.

resolv'd to revoke all former *Laws* that commanded honour to the *Sacrament*, and yet found the unsufferable indiscretion of the *Zelotes* mounted to that height, as to dare to term the *Institution of Christ* (however disguis'd in this *Superstitious* habit) with those base compellations of *a lack of the Box*, and *Sacrament of the Halber*, on the one side, and then *Bakers bread*, *Alt-cakes*, and *Tavern-tokens*, on the other side. Purposing therefore to keep in force one *Branch* of those *two Laws* which were by and by to be repeal'd, (I mean, 20^o H. 5. c. 7. and 25^o H. 8. c. 14.) which required *due reverence* to be performed to this *Sacrament*, they reserved the ancient words and *Additions*, not of the people onely, but of the *Common Law* it self, in the *Indictments* for *Eolardy*,

¶ *Altare Damasce.* p. 316.
¶ *Defence of three Ceremonies*, p. 270.
¶ *Jewel. Art.* 4. p. 282.

as we may see in the Book of (f) *Entries*. And because this Sacrament was so commonly called, not onely in the Mouth of the *Church*, but in the Mouth of the *Law* it self, the Statute in the head of the *Act*, and foot of the *Writ*, gives it this Addition of *Sacramentum Altaris*. But this *Lollard Writ*, these threescore yeares, hath had (God be thanked for it) no more operation in *Law*, then the *Clause* against *Lollards* in the (t) *Sheriffs Commission*. And if there were any occasion to put it in force, me thinks (the subsequent *Laws* considered) it ought to be issued *contra formam Statuti concernentis sacrosanctum Sacramentum Corporis & Sanguinis Dominici*; admitting the (u) *variance* by this matter *ex post facto*, as *men* and *Corporations* may do in some *Cases*. But being led by this fellow quite out of my way, I wholly submit my *Opinion* herein to the Reverend of that *Profession*.

I make haste therefore to return to the *Doctour* again, before he finish his Triumph over this *Section*, attended with *Trinces*, *Prelates*, *Priests*, and *Parliaments*, to confirm his *Altar* and his *Sacrifice*. Whereas in very truth all his *Witnesses* are under *Age*, and are not able to speak of themselves one word to his purpose. *John Frith* (as you have heard) speaks by *St Thomas More*; *John Lambert*, by *S. Austin*; *Archbishop Cranmer*, by *John Fox*; *John Philpot*, by the *ancient Writers*; *B. Latimer*, by the *Doctours*, who might be deceived; *B. Ridley*, by the *publick Notary* that drew the *Articles*; the *Writ*, by the *Act of Parliament*, and the *Act of Par-*

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liament,

(f) Et docuerant opiniones hæreticas contra fidem Catholicam Sanctæ Romanæ Ecclesiæ: viz. Quod in Sacramento Altaris non est nisi panis Sanctus, & non caro & sanguis Christi, &c.

Restall. Coll. of Entries, Endicement, c. 11.

(t) Nostro ævo accipiunt alii Lollardos, pro institutæ religioni adversantibus, eoque; verus juramentum Vicecomitum ad prosequendos Lollardos juratorum hodie attrahunt.

H. Spilm. in verbo Lollard.

(u) Brooks Abbridgement ex 2^o H 6.9. And Com. II, in verbo Variance.

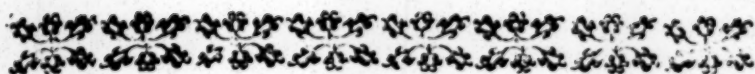
liament, by *Vox populi*, and *common Report*. Not one of all these that speaks of his *own knowledge*, as a *witnesse* ought to do. But this is some *Sussembrotus* Figure, by which this *judicious Divine* useth to write in a different manner from all honest *Authours*; to make one man still to speak what was uttered by *another*. Thus he handleth the *Writer* of the *Letter*, in that similitude (x) of *Dressers*, unmannerly applied to the *Altar-wise-situation* of the *holy Table*. For although the *Writer* saith clearly, (y) *he likes that fashion, he allows it, and so useth it himself*; yet if one *Pinne* hath printed it I know not *where*, or some *Countrey-people* said I know not *what*, he must (in most *Oyster-vohore* language) *pinne* it and *Pinne* it upon the *Writer* of the *Letter*. And if one *Bishop* of *Lincoln*, the (z) *Popes Delegate*, and one *Dean* of *Westminster*, *Queen Marias* (a) *Commissioner*, shall speak irreverently of the *Protestants Table*; by this new *Figure*, all *Bishops* and *Deans* of those two places, must, untill the end of the world, be suppos'd to do it. And so must the *Bishops* of *Norwich* be ever sending forth *Letters of Tersecution*, because (b) *Iohn Fox* observeth that one of them did so. It remaineth onely, he should with the *Italian* (c) *Friar*, fasten upon *David*, (whom he hath reasonably abused already) that he should also say, *There was no God*, because in one of the (d) *Isalmes*, the *Doctors own Cosin*, the *foolish boy*, hath heretofore said it.

(x) Pag. 21.

(y) Letter 68.
69.

(z) *Act & Mon.*
part. 2. p. 486.
(a) *Act & Mon.*
part. 1. p. 44.

(b) In his *Index*
referring to *Act*
& *Mon.* part. 1.
pag. 870.
(c) *Ann. Ecclesie*
Apoc. d. Hierol.
(d) *Isal. 14. 1.*



CHAP. IV.

*Of Bowing to the Name of I E S U S.
Of Sacrifice. Of the Name of
Altar. Whether an Altar is ne-
cessary for all kinde of Sacrifices,
&c.*

HE cannot ascend not so much as to this Discourse of the *Altar*, without *Bowing*; which makes him fall upon this (a) *Pre-* (a) Pag. 4.
amble so impertinently. But let him bow as often as he pleaseth, so he do it to this blessed *Name*; or to (b) honour *him* (and *him onely*) in his holy Sa- (b) Pag. 42.
crament. This later, although the *Canon* doth not enjoin, yet *reason*, *pietie*, and constant *practice* of *Antiquite* doth. The *Church-men* doe it in (c) *Ver. Patr.*
S. (c) *Chrysostoms* Liturgie, and the *Lay-men* are *προσκυνήμα-*
commanded to do it in S. *Chrysostoms* (d) *Homi-* *τα τε καὶ πειν-*
lies. And if there by any proud Dames, *que* *Castes.* °
deserve nesciant mentium Religioni, quod deserunt vo- (d) *Homil. 24. ad*
luptati, as S. (e) *Ambrose* speaks, that practise all *Corinth. Hom. 61*
manner of Courtesies for *Masks* and *Dances*, but *ad pp. Antich*
none (by any means) for *Christ*, at their approach *vide Claudi de*
to the *holy Table*; take them *Donatus* for me: I *sanctis de Rei-*
shall *bus Mffe*
(e) *De Virginit.*
1. 3.

(f) Pag. 5. That
herb (accor-
ding as the
saying is) hath
spou'd all the
Pottage.

(g) Can. 18.

(h) Q. Elif In
junct Injunct. 52

(i) Injunct 52.

(k) Chrys. Liturg
πειν μετάνο-
υσαν εὐλα-
βως. Vet. Pat
Tom. 2. p. 84.
Reverentia, ut
vult & loquun-
tur. Meurs. in
Col. ff.

shall never write them in my *Calendar* of the Children of this Church. But what is this to *Dionysius*? Yes, it comes in as pat as can be. He was serving his first (f) *Messe of Pottage*, and the *Bishop* (as the saying is) got into it, and hath quite spoiled it, by warning a *yong man* (that was complain'd upon for being a little *fantasticall* in that kinde) to make his reverence *humbly* and *devoutly*, that he might winne his people also to sympathize with himself in that pious Ceremonie. But this is to *censure the heart*. No, the *Writer* goeth no further then the *outward action*: *ut audio, sic judico*. In that he had heard somewhat to be amisse, and desir'd (in a friendly manner) it might be reformed: But still according to the Canon: Which requires it (g) *should be done, as it hath been accustomed*, saith our Canon, referring to a former: *As it hath beene accustomed heretofore*, saith the (h) *Injunction*, referring to a time out of mind. It is not therefore enough to obey a Canon in the matter, if we obey it not likewise in the manner. Not to make a Courtesie, if it be not a (i) *lowly Courtesie*. Nor so neither, unlesse it be *as heretofore hath been accustomed*. If we would preserve old Ceremonies, we must not raint them with new Fashions; especially with *apish* ones. That reverence which the *Priests* and *Deacons* were wont to perform in this kinde, is call'd in the *Greek Liturgies*, (k) *μετάνοια*, a modest and humble Bowing of the body: such as in the primitive Church, the Christians us'd in performing their Publick penance. And if we may believe their

their modern Divines, it was two-fold, a *greater*, and a *lesser* Reverence. The *greater*, when they bowed all their (*h*) Body, yet without bending of the knee, very lowly and almost to the earth. The *lesser*, with the inclination and bending of the Head and Shoulders onely. Which or whether any of these were used in the Western Churches, and delivered over unto us, is not so certain. An accustomed lowly reverence to this blessed Name, we receiv'd from all Antiquitie, as appears by the *Canons* and *Injunctions*. And good reason we should entail it on our Posteritie. If this *young man* faulted therein, he was much the better; If he faulted not, but was unjustly informed against, he was not much the worse, for being gently admonished. But behold, this judicious (*m*) Censurer of the Censurer of the heart, is now become himself a Censurer of the spirit. Comparing (an angry man would say, Blasphemously) the young mans *Edwing*, with *David* dancing before the Ark. Do you know with the (*n*) rapture of what spirit *David* did this? Surely S. (*o*) *Hierome* seems to imply, that it was done with no other spirit, then the very same, wherewith *Christ* and his Apostles piped unto the leaves, & then they had not danced. Besides that (*p*) the people were not scandalized in him (which is supposed to be our case) but *Nichol* onely. And so much of your Preamble, that is, your *Pollage*. New to your more solid *Meat*, if your *Beck* have any of that kinde.

(*l*) *Marin. Crusi.*
us in *Histor. Eccl.*
Turcogrec. ex
Gerlach. p. 205.
Ποιεῖν με-
νόας μεγά-
λας μὲν
τρεῖς, μικράς
ἑξάδεκα.

(*m*) *Pag. 5.*

(*n*) Si corripia-
tur eodem spi-
ritu, quo *Da-*
vid. Marjyr in
2. Sam. 6. 14.

(*o*) *Comment. in*
Matth. lib. 2. in
c. 11.

(*p*) *Etiā quia*
populus non
scandalizaba-
tur in illo, sed
putabant eum
magis dignum
honore. Test.

in 2. Reg. c. 6.
q. 19.

The Writer of the Letter had said, that if
N 3 the

Sacraments, *Baptisme*, and the *Lords Supper*. So that this *Indicuous Divine* was very ill catechised, that dares write it now, *The Sacrament of the Altar*.

• *Contra formā
Statuti concer-
nent. Sacros. Sa-
crum Altaris.*

22^o H. 5. c. 7.
or 25^o H. 8.
c. 14.

9 *Altare Da-
masc.* p. 316.
r *Defence of
three Ceremo-
nies*, p. 270.
Jewel, Art. 4.
p. 282.

For the *Writ* directed in that *Act of Parliament*, it doth not call it (as Dr. *Coat* doth expressly falsifie the passage) *Sacramentum Altaris*, but it saith onely, that it is grounded upon that *Statute*, which was made concerning the *Sacrament of the Altar*. Having therefore cleared the *Statute* it self from naming it so, the *Writ* will never be found guilty of such a *Misnomer*. But how many presidents of that *Writ* can this great *Lawyer* shew in the *Book of Entries*? However, it was high time for the wisdom of the *Parliament* to take some quick *Order* in this kinde, when they were resolv'd to revoke all former *Laws* that commanded honour to the *Sacrament*, and yet found the unsufferable indiscretion of the *Zelotes* mounted to that height, as to dare to term the *Institution of Christ* (however disguis'd in this *Superstitious* habit) with those base compellations of *a lack of the Box*, and *Sacrament of the Halier*, on the one side, and then *Bakers bread*, *Alt-cakes*, and *Tavern-tokens*, on the other side. Purposing therefore to keep in force one *Branch* of those *two Laws* which were by and by to be repeal'd, (I mean, 20^o H. 5. c. 7. and 25^o H. 8. c. 14.) which required due reverence to be performed to this *Sacrament*, they reserved the ancient words and *Additions*, not of the people onely, but of the *Common Law* it self, in the *Indictments*; for *Bolard*,

as we may see in the Book of (f) *Entries*. And because this Sacrament was so commonly called, not onely in the Mouth of the Church, but in the Mouth of the Law it self, the Statute in the head of the *Act*, and foot of the *Writ*, gives it this Addition of *Sacramentum Altaris*. But this *Lollard Writ*, these threescore yeares, hath had (God be thanked for it) no more operation in Law, then the Clause against *Lollards* in the (t) *Sheriffs Commission*. And if there were any occasion to put it in force, me thinks (the subsequent Laws considered) it ought to be issued *contra formam Statuti concernentis sacrosanctum Sacramentum Corporis & Sanguinis Dominici*; admitting the (u) variance by this matter *ex post facto*, as men and Corporations may do in some Cases. But being led by this fellow quite out of my way, I wholly submit my Opinion herein to the Reverend of that Profession.

I make haste therefore to return to the Doctour again, before he finish his Triumph over this Section, attended with Trinces, Pre'lates, Priests, and Parliaments, to confirm his Altar and his Sacrifice. Whereas in very truth all his Witnesses are under Age, and are not able to speak of themselves one word to his purpose. John Frith (as you have heard) speaks by St Thomas More; John Lambert, by S. Austin; Archbishop Crammer, by John Fox; John Philpot, by the ancient Writers; B. Latimer, by the Doctours, who might be deceived; B. Ridley, by the publick Notary that drew the Articles; the Writ, by the Act of Parliament, and the Act of Par-

N

liament,

(f) Et docuerant opiniones hereticas contra fidem Catholicam Sanctæ Romanæ Ecclesiæ: viz. Quod in Sacramento Altaris non est nisi panis Sanctus, & non caro & sanguis Christi, &c.

Revall. Coll. of Entries, Endicement, c. 11.

(t) Nostro ævo accipiunt alii Lollardos, pro instituta religioni aduersantibus, eoque; verus juramentum Vicecomitum ad prosequendos Lollardos juratorum hodie attrahunt.

H. Spilm. in verbo Lollard.

(u) Brooks Abbridgement, ex 2º H 6.9. And Com. ll. in verbo Variance.

liament, by *Vox populi*, and common Report. Not one of all these that speaks of his own knowledge, as a *witnesse* ought to do. But this is some *Susenbrotus* Figure, by which this judicious *Divine* useth to write in a different manner from all honest *Authours*; to make one man still to speak what was uttered by another. Thus he handleth the *Writer* of the *Letter*, in that similitude (x) of *Dressers*, unmannerly applyed to the *Alar-wise* situation of the *holy Table*. For although the *Writer* saith clearly, (y) *he likes that fashion, he allows it, and so useth it himself*; yet if one *Pinne* hath printed it I know not *where*, or some *Countrey-people* said I know not *what*, he must (in most *Oyster-whore* language) *pinne* it and *Pinne* it upon the *Writer* of the *Letter*. And if one *Bishop of Lincoln*, the (z) *Popes Delegate*, and one *Dean of Westminster*, *Queen Maries* (a) *Commissioner*, shall speak irreverently of the *Protestants Table*; by this new *Figure*, all *Bishops* and *Deans* of those two places, must, untill the end of the world, be suppos'd to do it. And so must the *Bishops of Norwich* be ever sending forth *Letters of Tersecution*, because (b) *Iohn Fox* observeth that one of them did so. It remaineth onely, he should with the *Italian* (c) *Friar*, fasten upon *David*, (whom he hath reasonably abused already) that he should also say, *There was no God*, because in one of the (d) *Isalmes*, the *Doctors own Cousin*, the *foolish boy*, hath heretofore said it.

(x) *Pag. 21.*

(y) *Letter 68.*
69.

(z) *Act & Mon.*
part. 2. p. 486.
(a) *Act & Mon.*
part. 1. p. 44.

(b) *In his Index*
referring to Act.
& Mon. part. 1.
pag. 870.
(c) *Hen. VIII.*
Apel. d' Herod.
(d) *Psal. 14 1.*



CHAP. IV.

*Of Bowing to the Name of IESUS.
Of Sacrifice. Of the Name of
Altar. Whether an Altar is ne-
cessary for all kinde of Sacrifices,
&c.*

HE cannot ascend not so much as to this Discourse of the *Altar*, without *Bowing*; which makes him fall upon this (a) *Pre-* (a) *Pag. 4.* *amble* so impertinently. But let him bow as often as he pleaseth, so he do it to this blessed *Name*; or to (b) honour him (and him onely) in his holy Sa- (b) *Pag. 42.* *crament*. This later, although the *Canon* doth not enjoin, yet *reason*, *pietie*, and constant *practice* of *Antiquite* doth. The *Church-men* doe it in S. (c) *Chrysostoms* Liturgie, and the *Lay-men* are (c) *Ver. Patr. tom. 2. p. 61.* *προσκυνήμα-* *τα τε καὶ πειν-* *κατες.* *deserve nesciant mentium Religioni, quod deserunt vo-* (d) *Homil. 24. ad* *Corinth. Hom. 61* *ed pro. Antich* *vide Claude de* *saussies de Rei-* *lus Misse* *De Virg. ib.* *l. 3.* *luptati*, as S. (e) *Ambrose* speaks, that practise all manner of *Courtesies* for *Masks* and *Dances*, but none (by any means) for *Christ*, at their approach to the *holy Table*; take them *Donatus* for me: I

7. Pag. 5. That
herb (accor-
ding as the
saying is) hath
spou'd all the
Pottage.

12. Can. 18.

13. Q. Elif In
mod. Injunct. 52

14. Injunct 52.

15. Chrys. Liturg
πειν μετὰ-
νοίας εὐλα.
Bōs. Vet. Pat
Tom. 2. p. 84.
Reverentia, ut
vulg. & loquun-
tur. Meurs. in
Gloss.

shall never write them in my *Calendar* of the Children of this Church. But what is this to *Dionysius*? Yes, it comes in as pat as can be. He was serving his first (*f*) *Messe of Pottage*, and the *Bishop* (as the saying is) got into it, and hath quite spoiled it, by warning a *yong man* (that was complain'd upon for being a little *fantasticall* in that kinde) to make his reverence *humbly* and *devoutly*, that he might winne his people also to sympathize with himself in that pious Ceremonie. But this is to *censure the heart*. No, the *Writer* goeth no further then the *outward action*: *ut audio, sic judico*. In that he had heard somewhat to be amisse, and desir'd (in a friendly manner) it might be reformed: But still according to the *Canon*: Which requires it (*g*) *should be done, as it hath been accustomed*, saith our *Canon*, referring to a former: *As it hath beene accustomed heretofore*, saith the (*h*) *injunction*, referring to a time out of mind. It is not therefore enough to obey a *Canon* in the *matter*, if we obey it not likewise in the *manner*. Not to make a *Courtesie*, if it be not a (*i*) *lowly Courtesie*. Nor so neither, unlesse it be *as heretofore hath been accustomed*. If we would preserve old *Ceremonies*, we must not raint them with *new Fashions*, especially with *apish ones*. That reverence which the *Priests* and *Deacons* were wont to perform in this kinde, is call'd in the *Greek Liturgies*, (*k*) *μετάνεια*, a modest and humble Bowing of the body: such as in the primitive Church, the *Christians* us'd in performing their Publick penance. And if we may believe their

their modern Divines, it was two-fold, a *greater*, and a *lesser* Reverence. The *greater*, when they bowed all their (*h*) Body, yet without bending of the knee, very lowly and almost to the earth. The *lesser*, with the inclination and bending of the Head and shoulders onely. Which or whether any of these were used in the Western Churches, and delivered over unto us, is not so certain. An accustomed lowly reverence to this blessed Name, we receiv'd from all Antiquitie, as appears by the *Canons* and *Injunctions*. And good reason we should entail it on our Posteritie. If this *young man* faulted therein, he was much the better; If he faulted not, but was unjustly informed against, he was not much the worse, for being gently admonished. But behold, this judicious (*m*) Censurer of the Censurer of the heart, is now become himself a Censurer of the spirit. Comparing (an angry man would say, Blasphemously) the young mans Bowing, with Davids dancing before the Ark. Do you know with the (*n*) rapture of what spirit David did this? Surely S. (*o*) Hierome seems to imply, that it was done with no other spirit, then the very same, wherewith Christ and his Apostles piped unto the Levites, when they had not danced. Besides that (*p*) the people were not scandalized in him (which is supposed to be our case) but Michol onely. And so much of your Preamble, that is, your Passage. New to your more solid Meat, if your Beek have any of that kinde.

(*l*) Marin. Crus-
us in Hist. Eccl.
Turcograc. ex
Gerlach. p. 205.
Ποιεῖν μετὰ
νόας μεγά-
λας μὴ
τρέϊς, μικραῖς
ὁ δίδεκα.

(*m*) Pag. 5.

(*n*) Si corripia-
tur eodem spi-
ritu, quo Da-
vid. Martyr in
2. Sam. 6. 14.

(*o*) Comm. in
Matth. lib. 2. in
c. 11.

(*p*) Etiam quia
populus non
scandalizaba-
tur in illo, sed
putabant eum
magis dignum
honore. Toft.

in 2. Reg. c. 6.
q. 19.

The Writer of the Letter had said, that if

the Vicar should erect any such Altar, that is, a close Altar at the upper end of the Quire, where the old Altar in Q. Maries time stood; that then, his discretion would prove the sole Holocaust should be sacrificed thereupon. Not onely because his discretion, being of a very airy and thin substance, would quickly (as a Holocaust should do) vanish into nothing, but by reason that thereby he should put himself into the very Case, that Isaac conceiv'd his father to be in: (q) Behold the Fire and wood, but where is the Lamb for the burnt-offering? Because the 31 Article having taken away the Popish Lamb (for the which that old Altar had been erected) as a (r) Blasphemous signment and pernicious imposture; the Homily had commanded us to take heed, we should look to finde it in the blessed Sacrament of the Lords Supper: For there it was not: There was indeed in the Sacrament a Memory of a Sacrifice, but Sacrifice there was none. And we must take heed of quillters and distinctions, that may bring us back againe to the old Errour reformed in the Church. Whereof this was a principall part: That we should

(q) Gen. 22.7.

(r) B. of Articles,
Artic. 31.

(s) 1. Cor. 11

(t) Du. 8 Sa-
cram. 2. Author.
10. c. 1.

not consecrate upon profane Tables (as the (s) Rhetorists most profanely term'd them) which relate to a Supper, but upon sacred Altars onely, which referre to a Sacrifice. For so (t) Cardinall Terentius observeth, it is ever call'd a Table, when it points to the Communion or Supper; and an Altar, when it points to the Sacrifice. Now the Homily stating in one sentence most of the Controversies in this matter between us and the Church of

Rome,

Rome, by an enumeration of opposit and distinct
 spectes (the one whereof, as in (u) *Logick* the nature (u) τοῦ ἀν-
 of such is describ'd to be; if we make the Do- *μινδύποις*
 ctrine of our Church, we cannot without *implica* *ἡ δὲ ἀγαθή.*
tion make the other) observes these foure contra- *Partib. animal.*
 distinguished *Tenets* or *Positons*: 1. We must make *l. 1. c. 3.*
 the Lords Supper fruitfull to us that be *alive*, not
 to the *dead*: both we of this Church cannot do.
 2. We must receive it in *two parts*, not in *one only*:
 both we of this Church cannot do. 3. We must
 make it a *Communion*, or *Tublick*, not a *private*
eating, both we of this Church cannot do.
 4. Lastly, we must make it a *Memory*, and not a
Sacrifice: both we of this Church cannot do.
 And this is the passage cited by the *Writer*. We
 must take heed, lest of a *Memory* it be made a
Sacrifice. What saith the *Doctour* to this? He
 saith, that by these words the Church admits of
 a *Commemorative Sacrifice*. Which is as much
 as (x) *Peter Lombard* and all his ragged regiment (x) *Lib. 4. Sent.*
 admit of. I am (as *K. James* of famous memory *d. 12. c. 8.*
 was wont to say) a *Slave to reason*, and must
 yeeld when ever I am thus summoned by it. I
 do confesse the man hath found a true and reall
Sacrifice; but it is a *Bull*:

(y) *Taurum Neptuneo, Taurum tibi, pulcher Apollo.* (y) *Virgil. Eccl. 1.*
 A very strange and hideous *Pull*, which this *Calf*
 makes the Church to speak unto her people in
 her publick *Homelies*. As we must take heed,
 good People, we apply not the Sacrament of the
 Supper to the *dead*, but to the *living*; receive it
 not under *one*, but under *both kinds*; Let not the

Priest swallow up all, but take *our part* with him : So must we take especial heed, lest of a *Commemorative Sacrifice*, it be made a *Sacrifice*. Which though it be not so fierce as *Pius Quintus* his, yet is a kinde of *Pious Bull*. But the Church in her

(2) *Book of Hom.*
pag. 197.

(2) *Homily*, or any other publick writing, never speaks a word of any *Commemorative Sacrifice*, but of the *Memory* onely of a *Sacrifice*, that is (as she clearly interprets her self in the page before) of the *Memory of Christs death*, which she there affirms to be sufficiently celebrated upon a *Table*.

(a) *De Civit. Dei.*
l. 17. c. 20.

(b) *Μνήμω*
ἡ μεγάλη
θύνα Ⓞ.

Euseb. de Dem.
Evang l. 1. c. 10
ad finem.

(c) *Replique a la*
Resp. pag. 793.
Bellarmin. lib. 1.
de Missa c. 2.

(d) *Chemnit. Ex*
Conc. Trident.
part. 2.

Bellarmin. l. 1. de
Missæ. c. 2.

(e) *Sent. l. 4. dist.*
12.

(f) *Archb. Cran-*
mer Def. l. 5.
contra Gardi-
ner, doth thus
interpret it.

And I shall be able to shew unto you, that it is call'd by S. (a) *Austin*, a *Sacrament of Memory*; by (b) *Eusebius*, a *Sacrifice of Memory*: which is the word in the *Homily*. You will not be able to shew unto me out of S. *Austin*, or any of the *Fathers* (although (c) *Cardinall Peron* affirms it to be sometimes used by them; which *Bellarmin* utterly denies (no, nor out of *Peter Lombard* himself (upon whose old rubbish they have built the distinction) and least of all (saith (d) *Chemnitius*, which *Bellarmin* also approves) out of *Scripture*; that it is call'd punctually a *Commemorative Sacrifice*. All that (e) *Peter Lombard* saith in a manner, is this, that it is call'd in the *Fathers* an *Oblation* and a *Sacrifice*, *Quia memoria est & representatio veri Sacrificii*; (f) not because it is a true *Sacrifice* (for you see those two terms are contradistinguish'd) but because it is a *Memory* and representation of a true *Sacrifice*. A true *Sacrifice* it is not (The Christian Church hath but one in that kinde :) but a *Memory* onely

of a true Sacrifice. So likewise S. ^g Chrysostom, when he had called it θυσιαν, a Sacrifice, eats up his word by and by, and addes (by way of *explication*; yea, and *correction* too, as ^h one observes; *i correction of that excesse of speech*, saith a Reverend Prelate of this Church; *That no man might take offense at the speech*, saith Archbishop ^k Cranmer) πολλον ὃ ἀνάμνητον θυσιαν, I should rather haue said, *a Memory of a Sacrifice*. You know best, saith Casaubon to Cardinall Peron, what weight and efficacie those little particles πολλον ὃ, doe carry with them. I am sure, saith Moun- sieur *Moulin*, they vex the Pontifician not a little. Surely, if you put them in an even and un- partiall ballance, the name of *Sacrifices* will prove too light, and the *Memory of a Sacrifice*. onely will passe for the currant, and lawfull money. I know some few learned men of the reformed Church do use the name of *Commemorative Sacri- fices*: but it is not with an intent to disturbe the Doctrine of Gods Church, as it is taught now; but to giue a candid and faire interpre- tation to those *wordes of Art*, by which this selfe- same Doctrine hath been heretofore illustrated by the ancient Fathers. Besides that, our tru- ly learned men do set downe precisely, that a ^m *Commemorative Sacrifice*, is not properly a *Sacri- fice*, but (as K. ⁿ James took it rightly) *Comme- moratio Sacrificii*, a *Commemoration onely of a Sacri- fice*, which differs in *predicament* (then the which nothing can be more) from a true *Sacri- fice*. And yet the most learned in this Theme

^g Chrysost. Hom.
17. in 9. ad Hebr.
h Sive expl. catio-
nis, sive etiam cor-
rectionis loco.

Casaub. ad Per.

Ep. p. 52.

i Rom. Sacrif. l.

6. c. 3. p. 443.

k Defect against

Gardiner, lib. 5.

l Ces mots

font fort ex-

prez & greu-

vent adver-

saies. Resp. au

Cardin. du Per.

Controvers. 10.

c. 2.

m Archb. Cran-

mar Def. against

Gard. 5. Book.

Episc. Dunelm.

Rom. Sacrifice.

l. 6. c. 5. p. 440.

Because the

Eucharist be-

ing onely a

Commemorative;

cannot be a

proper Sacrifice.

n Rex — hoc

Sacrificiū ni-

hil esse aliud

cōtendit, nisi

Cūmemora-

tionē ejus

quod semel

in cruce, &c.

Casaub. Ep. ad

Peron. p. 52.

• Def. of the 5.
Book against
Gardiner.

p In dignus est
Domino, qui
aliter myste-
riū celebrat,
quām ab eo
traditum est.
Nō enim po-
test devotus
esse, qui aliter
præsumit,
quām datum
est ab Autore
Ambr. in 1.

Cor. 11.

q Instit. Sacra.
l. 6. c. 1. p. 390.

r Mos Apосто-
lorum fuit, ut
ad ipsā solū-
modo oratio-
nē Domini-
cam Oblatio-
nis hostiam
cōsecrarent.

Greg. l. 8. Ep. 7.

Sic David. Ra-
tion. l. 4. Platin.

in vita Sixti.

Idem citat ex

Gregor. Ioan. 9.

Papa. In vita

Gregor. l. 2. &

Reat. Rhenan.

Præfin Liturg.

Chrysost. &

Ambros. Pilar-

gus in Proem.

in Liturg.

Chrysost.

of our late Divines, o Archbishop *Cranmer* doth
refuse to tie himself to *Peter Lombard* in the
Consequentes, however he doth sometimes use
the terms of this Distinction. And therefore if
a *Memory*, of a *true Sacrifice*, be all that he hath
gain'd, which can be celebrated upon a *Table*, as
well or better then upon an *Altar*, the *Vicars dis-*
cretion, and his *Champions* to boot, are not quite
out of danger, to become the *Holocaust* of this
new *Altar*. And herein because you appeale un-
to the *Homily*, to it you shall go; little to
your comfort, I hope. The immediate words
before these we spake of, are those of S. *Ambrose*.

p That he is unworthy of the Lord, that otherwise doth
celebrate that *Mystery*, then it was delivered by him.

Neither can he be devout, that doth otherwise pre-
sume then it was given by the *Authour*. We must there-
fore take heed, lest of a *Memory*, &c. Now there is

no one word in *Christs Institution*, that can pro-
bably inferre a *proper Sacrifice*: As our reverend

q Bishop proves at large. Nor was there extant
any one word of all these *Collects* of our own (or

of any other *Liturgie* whatsoever) from whence
you muster up your *unproper Sacrificies*, in the *Apo-*
stles times. In which *Age*, they consecrated the

Sacrament of the *Supper* with the short *Canon* of
the *Lords Prayer* onely; out of the which, you

must bestirre you well with your *Logick*, before
you can inferre all your *unproper* and *spirituall Sa-*
crifices. And if you should wring them all out

of these *six Petitions*, yet will it not serve your
turn, unlesse you prove that the *Lords Prayer* can-

not

not

not be said in *pew*, or *pulpit*, but at an *Altar* onely.
 But to deal clearly with you, and to come to the
 point. I do grant freely, that in the *Scripture*, and
 the ancient *Fathers*. we do meet with, not onely
 those *few* which you reckon up, but a great ma-
 ny more *duties* and *vertues* of Christian men, that
 are usually term'd by the Names of *Sacrifices*;
 howbeit (for the most part) they haue (as
Bellarmino observes) their *Sirnames* also and
Additions put unto them. The learned *Prelate*
 of our own nation reckons up some *six* out of
Scripture, and a great many more out of the an-
 cient *Fathers*. And it is no marvell; For I could
 fill a page or two, if I list, with the like *Sacri-*
fices, out of the very *heathen Writers*. Hold this the
 most glorious of all thy *Oblations*, if thou canst ex-
 hibit thy selfe unto the Gods, a most iust and excelent
 man, saith *Isocrates*. It were a pitifull case indeed
 (saith *Socrates* in *Plato*) if the Gods should regard
 the *Perfumes* onely, and not the *Soules* and *Vertues* of
 mortall men. Lastly, I will adde that most admi-
 rable passage of the *Poet*, applauded and com-
 mended vpon by *Lactantius* himself. Let us sa-
 crifice unto the Gods

Compositum ius, fasque animi sanctosq; recessus
Entis, & incoctum generoso pectus honest.

I will likewise allow you, (which your indigested
Meditations forgot to call for) that all these
Spiritual Odours, improperly called *Sacrifices*, are
 not onely stirred up, and made more fragant with
 the *Meditation*, but many times sown of seeds,
 and engendred at first by the secret operation of

In divinis
 literis opera
 virtutū non
 vocantur ab-
 solutē Sacri-
 ficia, sed cum
 addito, ut
 Sacrificium
 laudis, &c.
Bellar. de Miss.
 l. 1. c. 2.

Ἡνὺ δ' ἐπὶ τοῖς
 εἰ) δὲ καὶ
 καὶ ἡ) τοῦ ἑαυ
 ὡς β) γ) τ) οἱ
Isocr. ad
Nicocol.

« Δεινὸν ἂν εἴη
 — εἰ ὡς εἰς δὲ
 (&) τὰς
 διότι —
 ἀλλὰ ὡς &c.

Plato de votis.
** Lactant. divin.*
instit. l. 6. c. 11.
 Sentiebat nō
 carne opus
 esse ad placā-
 dam cōlestē
 maiestatem,
 sed mente
 sanctā.

A Pers. Sat. 2

z Erat sollicitus Nepotianus, si niteret Altare, Hierō. ad Heliodor. ep.

3. c. 10.

ἡ αὐτὴ τὰ αὐτῆς τὰ πρῶτα

Φοβία καὶ Λοκ

κατὰ τῆς

Ἰσθμίου

ἐδωρήσατο.

Pallac. Lausiac.

hist. c. 119.

b Ildio scrive

in quella pol-

vere i vostri

peccati, O cu-

ratori d'ani-

me, quando

per lungo spa-

tio rimino,

Freder. Borrom.

Cardin. Ragio-

nam. Synodal.

31. p. 305.

c Defence of his

fifth book

against Gardi-

ner.

this blessed *Sacrament*. Nay yet further; In con-
templation of all these rare, and speciall Graces
of the Spirit, wrought in our soules by meanes of
the Eucharist, you shall not reasonable expect
any outward expression of *reverence*, and *submission*
to the *Founder of the Feast*, any *trimming* and *ador-*
ning of the *Room*, and *Vtensils* prepared for this
greate solemnitie, which I will not approve of,
and bring the ancient Fathers along with me to
do as much. I will allow z *Nepotian* to take e-
speciall care that things be *neat*, and *handsome* in
that blessed *Sanctuary*. I will encourage a *Mela-*
nia to beautifie that place, with the forbearance
(if need be) of her chiefest *Ornaments*. I could
say in a manner with that b *Italian* Prelate, that
God in that holy Table, which he finds full of dust, doth
write down the sinnes of the carelesse Church man. But
this I can by no means approve, which *Prote-*
stants and *Papists* do joyntly deny, that ever ma-
teriall *Altar* was erected in the Church for the
use of spirituall and improper *Sacrifices*. c *The Sa-*
crifice which Malachy speaks of being the Sacrifice of
praise and thanksgiving, all people offer unto God, as
well as the Priest; be they at the blessed *Sacrament*,
at *Prayers*, or at some charitable work, as any time,
and in any place whas soever; saith Archbishop *Cran-*
mer. If question be asked, Is there then no *Sacrifi-*
ces now left to be done of Christian people? yea truly
but none other, then such as ought to be done with-
out *Altars*. And these bee of three sortes, &c.
For hee instanceth in three of those, which
the Doctour doth instance upon in this Book;

Praise

Praise and thanksgiving, our Soules and Bodies, and Oblations for the poore: And then concludes; Seing Christian men haue no other Sacrifices then these, which may and ought to be done without Altars, there should amongst Christians be no altars; saith Bishop ^dHooper. Preist, Altar, and Sacrifice are Relatiues, and haue mutuall and unseperable dependance one of each other. So be, and truly. But you ought to take with you a necessary Caution, observed by the same Cardinall, That an unproper Sacrifice cannot inferre a proper Altar, saith the Lo. ^eBishop of Duresme; when he had said a little before (most truly and learnedly) that a Commemorative Sacrifice cannot be a proper Sacrifice: and therefore cannot inferre a proper Altar. Then for the Pontificians, they are all of this opinion; I will single out a few of the Prime. An Altar of stone is neuer erected to praise God, or say our prayers at, saith ^gSalmeron. If not of Stone neither of Timber, for that makes not the difference. There is none so blinde, but he may see that these Christian duties, and Ceremonies may be performed to God without an Altar, saith ^hFellarmine. And he quotes to confirm this point, the testimonie of Calvin; They that extend the name of Sacrifice to all Ceremonies, and religious Actions, I doe not see what reason they can produce for it. To Sacrifices taken improperly and metaphorically, the circumstances of Altars (which relate still to true Sacrifices) are noway requisite, saith ^kCardinall Peron. would the Iews (who no doubts had Prayers and Oblations) take them for Sacrifices, or build an Altar for them? saith ⁱKellison, which puts me in minde

^a In his third, Sermon upon Ionas, preached before the king 1550.

^c Institut. l. 6. c. 5. 15 p. 461
^f Because the Eucharist being only commemorative, cannot be a proper Sacrifice, p. 440.

^g In Epist. ad Heb. c. 13. ad octau.

^h Quis enim nō videt &c. de Missal. l. c. 2
ⁱ Institut. lib. 4. c. 18 13.

^k Les circonstances des autels, qui ont relation aux vrais sacrifices, n'estoit point requisite. Replique, p. 790.

^j Surveyl. 4.

^m Gen. 8. Pri-
mum Altare
erectum, *Bell.*
l. 1. de Missa,
c. 2.

Le premier
autel dressé.
*P. Cotton. Ge-
nev. Plagiar. p.*
282. Primus
Noah Gen. 8.
fecit Altare,
Hospin. l. de
Orig. Altar. c. 6

^m Βαλὴ ὁ σίμων,
ἐπὶ νύκτε ἦ
Μάρθαν εἰς
πολλὰ δια-
Ignatius Epist.
ad Eph. vide Nic.
Vedel. Exercit.
6. c. 1. p. 237.

Βωμοὶ μὲν
αὐτοῦ εἰδω-
λον ἔχοντες
ἐπὶ τοῦ δεσπο-
λέωντος ἐφ' ἑλ-
ρωτῆς ἔτι δ'
Orig. contra
Cels. Cels. lib. 8,
p. 404.

of one Argument, wherewith I will conclude this Passage. God would not suffer the first Age of the world, for 1650. yeares, to passe away without *Prayers, Praises, and Thanksgivings* unto him; but he suffer'd it to passe without any *Altars*: That of *Noahs* being the ^m first that ever was built, as learned men are of opinion. Therefore these duties may be still performed without *Altars*. And consequently, if after all this search in the *Collects* of the *Liturgie*, you can finde the *Vicar* nothing, but *Prayers, Praises, Thanksgivings, and Commemorations*; the *holy Table*, in the place where it stood, will serve for all these, without erecting or directing this *new Altar*. But what if I finde you severall *Altars* for all these spirituall *Sacrifices*, in the ancient Fathers, will you promise not to disturb the *peace* of the *Church* any more? Or if this be to much for you to perform, will you have a better opinion of the *Writer* of the *Letter*, and suffer the poore man to procure, if he can, so poore a *Vicaridge* as your friends was, to be quiet in? *Is it not a very little one?* It is but a piece of a piece of a piece of a *Benefice*: And therefore I will presume upon your kindnesse therein, and set you up all the *Altars*, that God ever required for these kinde of *Sacrificies*. That first, is the ^m *Councell of the Saints and the Church of the first begotten*; a most fitting place for the pouring forth of these Christian duties: And this is *Ignatius* his *Altar*. The second, is οὐ τὸ γενομένον, not the *minde* (as it is usually translated) but the *commanding and directing part of the reasonable soule*, from whence is sent forth those

those Odours of sweet Incense, to wit, *Vowes* and *Prayers* out of a good Conscience : And this is *Origens Altar*. The third, is the *Righteous Soul*; the Incense whereof, is *holy invocation* : And this is *Clement Alexandrinus* his *Altar*. The fourth, is every place wherein we offer unto God the sweet-smelling fruits of our *studies in Divinitie* : And this is *Eusebius* his *Altar*. The fifth is, *τὸ εἰληνεῖς* he clearnesse and sinceritie of the mind, smocking up the unbloudy and immateriall Sacrifices of *Prayers* : And this is the *Panegyrist's Altar*, quoted in your *Phamphlet* under another name, p. 53. The sixth, is the *heart of man*, *Cornostrum Altare Dei*, the true, proper, and literall *Altar* of all spirituall Sacrifices : And this is *S. Augustines Altar*. The seventh is our *Memory*, and remembrance of Gods blessings ; a very fit and pertinent expression : And this is *Philo Iudaus* his *Altar*. The eighth, is the *Sonne of God*, become the *sonne of man*; *Altare sanctificans donum*, The *Altar* which sanctifieth all these spirituall Sacrifices, that but touch that *Altar* : And this is *S. Bernads Altar*. The ninth, is the *Sonne of god now in heaven*; that *Habemus Altare*, *Hebr. 13*, that *Golden Altar*, *Apoc. 8*. upon which we offer to God the Father all spirituall Sacrifices : And this is *Aquinas* his *Altar*. The tenth and last, (for we must make an end & remember we are not now at *Paphos* or *Cyprus*,

— *ubi templum illi sentumque Sabeo*

Thure calent ara) is our *Faith*, the *Prothesis* or preparing *Altar* to that *Altar* going before.

Altare,

Βαμὸν ἁγν-
δὺς ἀνύονα)
τῶν δικαίων
καὶ χλῶ, καὶ τὸ
ἀπ' αὐτῆς
δομῆς αὐτῶν
υἱμῶν.

Clem. Alex.

Strom. l. 7.

ἔϋ παυτὶ τὸ-
ωλοκομι-
ζοντες κατὰ τὸ
καπτοὶ καὶ
παρετῶ

Deo γὰρ.

Euseb. hist. Eccl.

l. 10. c. 4. it is

said to be

καὶ ὁ σῶς

δε νομῶν

by Niceph. l. 7.

c. 40. Domi

composita, as

Longus, *Iran-*

states it, at the

dedication of a

Church.

Nos templū Dei

sumus omnes, cor

nostrū Altare Dei,

Aug. l. 10. de

Civ. Dei, c. 10.

Phil. Iud. lib.

Quis rerum divi-

narum hares & l.

3. de vita Moysi.

Altare Redemp-

toris, humili In-

carnatio. Barn.

in Sent.

x Aquin. in 31. c.

ap. ad Heb. & An-

tididagma Colon.

de Miss. Sacrif.

y Virg. Enid. 13.

⁂ Vnusquisq;
 factus Altare
 Domini in se
 habet, quod
 est Fides,
 Hieron. in Psal.
 25.

⁂ Con. Carthag.
 5. An. 438. c.
 14.

Nam que per somnia constituuntur altaria omnimodò reprobantur. *Senect. Synod. An. 1528. Can. 38. Nè prætextu novi miraculi erigatur altare NOVUM.*

Altare id est fides, the immediate *Altar* of all these *spirituall Sacrifices*, is the Faith of a Christian, which elevates all these vertues up to Heauen, (that otherwise would lie flagging about the Earth.) And this is S. *⁂ Hieromes Altar*. Now consider with your selfe, whether it were fitter for you to make use of these *Altars* for your *unproper* and *metaphoricall Sacrifices*, and have all these *Greeke* and *Latin* Fathers to applaud you for the same, rather then to rely upon some *Miracle* of a good worke in hand, or some poore *Dream* of the *pietie of the Times*; especially when we are clearly inhibited by the *Canons* of two Nationall Councils, to erect any *Altars* upon *Dreames* or *Miracles*.



C H A P. V.

Of the second Section. The Contents thereof.

- 1 Of Sacrifice of the Altar. 2 Tables resembling the old Altars. 3 Alteration not in Bishop Ridley's Diocese only, and how there. 4. Altar and Table how applied. 5 Altar of participation. 6 Of Oblation. 7 No Altars in the primitive Church. 8 None scandalized with name of the Lords Table. 9 Altars of old, how proved. 10 Not taken away by Calvin.

THis Section is a true Section indeed, *divisibilis in semper divisibilia*, chop't into a very Horchpotch, or minc'd pie, and so crumbled into smal snaps and pieces, that an Adversary doth not know,

Quadrant in tergum, vel quos procumbat in armos. *Marital. Epig.
lib. 1. ep. 61.*

P

All

All the first part thereof that relates unto any *Laws* *Canons*, or *Constitutions* made, or confirmed by the *Kings & Queens* of this Realm, concerning this yong Controversie, I have already examined in the first Chapter: It being a ridiculous thing for vs to have waded thus far into the book, if we had received but the least check fró any *Law* of *God*, or the *King*. In the remainder of this *Section*, there are some things that concerne the *Question* in hand, which we may call his *Sixth* (as it were;) and some other that are but *σκιζτάσματα τινά*, certain skips & spuris, or *Boutades* of the man (when hee thought what *Dignities* he might expect for this piece of *service*) which we will call his *Extravagancies*, and see that they shall be forth-comming (as *VVaives* in a *Pinfold*) to be surveyed at our better leisure in the next Chapter. And in the former part now to be perused, you shall finde little that concerns the *Writer* of the *Letter*, or any of us that approved of the same. For this *New-castle-Coal* is mounted up from the *Kitchin* to the *Great Chamber*, and confutes no longer a private *Motion* sent to *Vicar*, but *Archbishop Cranmer*, *Bishop Iewel*, *Iohn Calvin* (a greater *slickler*, then ever I heard before, in our *Vpper* and *Lower house of Parliament*) the *Acts of Counsell* made for the *Reformation*, the *Lords spirituall* and *temporall*, with the *Commonaltie*, that confirmed our present *Liturgie*; not forbearing to ^b jeere, and deride both them and *King Edward* (^c whom the *Indicions Divine* indeed doth call *Saint Edward*) in a most prophane and abominable fashion.

First

^b P. 40.

^c The sonne of whom was *Edward the Saint*; of whom we may say, as of *Enoch*. Though he departed the world soone, yet fulfilled he much time, *Hooker Eccles. Pol.* l. 4. p. 168.

First therefore he falls upon a *solemne Act* of *a Act & Mon.*
the King and Counsell, mentioned by *John Fox*, *Part. 2. f. 700.*
upon this occasion: *e* The *writer* of the *Letter ob-* *e* *Letter. p. 73.*
ferves that in *Saxonij* and other parts of *Germany*
the *Popish Altars* upon the *Reformation*, being per-
mitted to stand, were never esteemed (call them
by what name you will) any otherwise then as so
many *Tables of Stone* or *Timber*; the *Sacrifice* of
those *Popish Altars* being now abolished. VVhich
words, I perceive, the *Writer* had translated in a
manner from a learned *Lutberan*. And that *Quia cessan-*
these sacrifices were abolished, *D. Coal* hath al- *te sacrificio,*
ready confessed, pronouncing him for *no sonne of* *altaria illa*
the Church of England, that presumes to offer them. Yet *nihil aliud*
the *Writer* alleging the fourth Reason given by *sunt quam*
the King and Counsell, for their taking away in *mensæ lapi-*
England; *That the form of an Altar being ordained* *dee: Sublato*
for the Sacrifices of the Law, and both the Law and *enim relati-*
the Sacrifices thereof now ceasing (in Christ) the *vo formali,*
Form of the Altar ought to cease also. *D. Coal* makes *manet abso-*
nothing of this Reason; but pities the simplicity *lutum & ma-*
of the *Times*, as not being able to distinguish be- *teriale tan-*
tween the *Sacrifices* of the *Law*, and the *Sacrifices* of *tum,*
the *Altar*. I pray you good *Doctour*, where may we *Gerard. lib. 2:*
read of this *Term* of yours, *Sacrifices of the Altar*, if *tom. 5. p. 546.*
we do not reade of it in the *Sacrificies of the Law*? *8 Pag. 7.*

h For surely all *Sacrifices* that wee reade of in *Scripture*, none excepted, were necessarily to be destroyed. *h* Omnia om-
And beside the *Sacrifices* of the *Law*, wee reade of *nino quæ in*
no *Sacrifice* that was destroyed, but that one you *Scriptura di-*
wot of, offered up upon the *Crosse*, and not upon *cuntur Sacri-*
an *Altar*. Beside that, the *Apostles* and *Writers* of the *ficia, necessa-*
rio destruenda
erant,
Bell. de
Mig. 1. c. 2.

¹ Lib. 1. de
Missa. c. 17.

^k As the Divi-
nes of Lovain
to the Index of
S. Augustine.
^l De Missa, l. 3.
c. 4.
^m Quid ergo?
Sacrificia cē-
setis nulla fa-
cienda? Nul-
la.

Arnobius ad-
versus Gentes,
l. 7.

ⁿ Lib. 6. c. 23.

^o Bilson of
Christ. subject.
part. 4. p. 524.

^p Title-page.
^q Pag. 30.
^r Pag. 87.

New Testament, ¹ by the speciall instinct of the holy Ghost, did purposely forbear to insert into their writings the name of an Altar, if we may beleieve Bellarmine. And in the ancient Fathers you shall not reade your Sacrifice of the Altar, *terminis terminantibus*, how ever you may have found it foisted into their ^k Indexes by some Priests and Iesuits. And ^l Mor-
nay doth shew with a great deal of probability, that the ancient Fathers could not possibly take any notice of this Sacrifice of the Altar. What then? are you Christians to perform no manner of Sacri-
^m fices at all? No, not any at all, saith ^m Arnobius. Not any corporeall Sacrifice; but onely praise and hymnes, saith ⁿ Lactantius. And if some of the Fa-
thers had used those terms (as they have done others of as high expressions) yet are there divers reasons given by our gravest Divines, why wee should forbear in this kinde the term of Sacri-
^o fice. ¹ Christ and his Apostles disforbear it, and therefore our Faith may stand without it. ² The spea-
ches of the Fathers in this kinde are dark and obscure, and consequently unusefull for the edifying of the people. ³ Lastly, we finde by experience, that this very expres-
sion hath been a great fomenter of Superstition and Po-
pery. And all these inconveniences have sprung from the words, not from the meaning, of any of the Fathers.

But the Doctor hath found it in the Bible for all this, *Hebr. 13. 10. We have an Altar*. And although this be but one, and that (God he knoweth) a very lame souldier; yet like an Irish Captain, he brings him in in three severall disguises, to fill up his Com-
panie; in ^p front, in the ^q middle, and in the ^r end of
his

his *Book*. But in good faith, if *S. Paul* should mean a *materiall Altar* for the *Sacrament* in that place (whithall reverence to such a chosen *Vessell* of the *Holy Ghost* be it spoken) it would prove the weakest Argument that ever was made by so strong an *Artist*. VVehave an *Altar*, and a *Sacrifice of the Altar*, that you of the *Circumcision* may not partake of. Have you so? And that's no great wonder (may the *lew* reply) when abundance of you *Christians*, may not your selves partake thereof. For in the old time, as *s* one observes, they were not *born*, but *made* Christians. Made by long and wearisome steps and degrees, and forced, *ἄγοντες εἰς τὸ ὄνυχον αὐτοῦ*, to *creep on* with time and leisure to the bosome of the Church, saith the Generall Councell. " 1. They were taught in some *private house*, the vanity of their *Paganisme*, without so much as daring to peep into the *Church-porch*. 2. They were admitted to be *Hearers* only, and that at a very far and remote *distance*. 3. They were licenced to *bend the Knee*, and to join in *some Prayers* with the Congregation. 4. They had leave granted them to become *Competentes*, suiters and petitioners for the *Sacrament of Baptisme*. 5. And then, after many *moneths*, nay *yeares* expectation, being baptized, they were enrolled in the number of the *Faithfull*, and never before admitted to the least interest in the *Sacrament of the Supper*. And therefore for *S. Paul* to frighten the *Jewes* with the losse of that, which so many millions of *Christians* were themselves bereaved of, had been a very weak and feeble de-

s Albaspin. Ob-
serv. l. 2. Obs. 2.

Antiquitus
fieri, nō nasci
Christianos.

Concil. Cōstan-
tinop. 1. Can. 7.

" Ex Albaspin. l. 2.

Obs. 2. Quid

est quod da-
tum est com-
pletivum?

Corpus quod

nōstis, quod

non omnes

nōstis, Aug. in

Pf. 39. Tom. 8.

p. 143. Ainsi

parle t'il a

cause de non

initiez devāt

les quelz il

n'estoit pas

permis de

parler ouver-

tement du

mystere de

l'Eucharistie.

Cardin. du Pe-

ron. Repliq. p.

806.

* Non urge
hunc locum, quia
non desunt ex Ca-
tholicis, qui in-
terpretantur de
Cruce, vel de
Christo ipso.
Bellarm. de Missa,
l. 1. c. 14.

7 Rhemish Test.

p. 779.

8 Institut. of the
Sacrament, l. 6.
c. 3. p. 416.

a M. Cornw. in
locum, f. 643.

b Nihil hic
visibile, neq;
Sacerdos,
neq; Sacrifi-
cium, neq;
Altare, in 10.
cap. ep. ad Hebr.
c Par l'exem-
ple d'un
homme, qui
entierement
couvert
d'une peau
de lion, ne
pourrai estre
discerné d'au-
cun, mais biẽ
touché de
tout le mode,
Les principaux
pointes de la
Foy, c. 6. Sect. 2.

p. 131.

d Institut. of the
Sacram. l. 6. c. 5.

p. 416.

e Si rex ali-

quis gravissimo bello confecto, idem ipsum bellum ad oblectandum po-
pulo in scena representare vellet, & ipse idem qui verè pugnauerat, in
scena seipsum representaret: Effet enim ipse verè Antitypon sui ipsius,
De Sacra Eucharist. l. 2. c. 15. f induit Christus in Coenæ modum & conditio-
nem quam habuit, ut sanguinem fundens in sacrificio Crucis, De Eucha-
rist. Sacrif. l. 2. c. 13.

hortation. I am sure this fellow is a mighty weak
piece, to take up this *leaden Dagger*, which the
* Papists themselves have thrown away, as of no
use in the day of Battell. And that you should
not build upon mine opinion alone, you shall
heare what others have printed in that kinde.
*This place is brutishly abused, to prove that the Chri-
stians have a materiall Altar,* saith D. ¹ Fulk. *Who
is of so shallow a brain, as not to discern the notori-
ous unconscionablenesse of your Disputers, who allege
the word Altar in the Text to the Hebrews, for
proof of a proper Altar?* saith a Reverend ² Bishop.
And (for varieties sake) take you one of another
Sect: *Let the Reader observe, how not childishly
onely, but absurdly also the Iesuites apply this place to
prove a reall Altar.* But to put your mouth into
relish again, I will conelude with S. ³ Ambrose:
* That we have *nothing visible* in all this disputation
of S. Paul, neither Priest, nor Sacr. ⁴ nor yet
Altar. And if these peole be *Brutes, brainlesse,
childish and a⁵ sard*, who (grant them but their
suppositions; that here is an *Herculos in a Lions
skin, seen of all, but discerned of none*, as ⁶ Cardinall
Richelieu; that here is a *David representing his
former combat with Goliath*, as ⁷ Cardinall Peron
that here is a *King acting a battell he atchieved
before*, as ⁸ Cardinall Bellarmine, or representing
a *skirmish that was to come after*, as ⁹ Cardinall
Alan doth conceive it) have all the reason that

can be to erect a *stage* for such *representations*:
If these (I say) be to be so termed, what a *Brute*
is this wrangler then, who would have an *Altar*
he knows not for what! For he would have an
g *Altar*, i. e. a *Communion-Table*; and a *Sacrifice*,
i. e. a^h *Memory*; and a *Priest*, i. e. not derived
from k *Sacerdos* for all that. So that I do not
know how to resemble this Doctrine fitter, then
to that which a Countrey. *Mountebank* in France
was wont to give in writing to his Patients, for the
curing of all diseases whatsoever:

Si vis curari de morbo nescio quali;

Accipias herbam, sed qualem nescio, nec quam;

Ponas, nescio quò; curabere, nescio quando.

Id est,

Your Sore, I know not what, do not fore-slow

To cure with Herbs, which whence I do not know:

Place them (well pounc'd) I know not where; and the

You shall be perfect whole, I know not when.

And yet for all that, if we talk of a^m *Helena* in-
deed, this one place of the *Epistle* to the *Hebrews*,
is the *Helena* of all this sort of people. This they
hug and clip and kisse: And above all indeed, S.
Paul in his *HABEMVS ALTARE*. Lord,

how the man melts upon it! And presently after
follow those patheticall words, *Hac est illa He-*
lena. And yet, knoweth, they have of theirs,

but as *Paris* had of his *Helena* (or rather of her
a *Statute* onely her person being seisd upon
by *Proteus* in *Egypt*) ο φορδόν παρ' ασηαλισμα, a most
cold and uncomfortable embracement, and as p *Gu-*
lilelmus Parisiensis speaks of a like fancy, *Chimæram*

Chi-

g Pag. 9.

h Pag. 8.

i Pag. 11. Send
his resolutions to
the Priest.

k The name of
Priest need not
be so odious unto
you, as you would
seem to make it.

l I suppose it co-
meth of the word
Tresbyter, and not
Sacerdos; and the
matter is not
great.

m Whilg. Answer
to the Adm.

part. 2. pag. 183

1 Bec. 3. Summ.

Theolog. part. 1

c. 16.

n Pag. 47.

o Ἡρώδης Ἐ-
λένῳ ἀφελὸν
μυροῦ ἐξέω-
λον Ἐλένῳ
ἀπὸ δὲ Σωκέν.

p saith the Scho-
liast of Lycop-
hron out of
Stesichorus.

q Lycophron in
Cassandra.

r Cited by Ca-
rassius Doctrine
Curius. l. 4. c.

4. in fine.

Chimarissimam, the very Chimera of all Chimeras. For I will be bold (not without some premeditation) to make all these severall observations upon this passage.

9 Pag. 47.

*Bish. Andrew's
notes upō Peron,
p. 7.

First, that this is the first sonne of the reformed Church of *England*, that hath presum'd openly to expound this place, of a *materiall Altar*: Yet not constantly neither: For he confesseth, for all his love to this *Text*, that the *Apostle* may mean there the *Lords Table*, or the *Sacrifice it self*, which the Lord once offered. And so a great Scholar indeed of this Church hath expounded it. *For the Altar in the old Testament is by Malachy called MENS A DOMINI.* And of the Table in the new Testament, by the *Apostle* it is said, *HABEMVS ALTARE.* The Altar in the old, the Table in the new Testament, (if we will speak with that great personage, properly and Theologically.) And this is the exposition of *Peter Martyr*, mentioned in the *Letter*, which this squeamish gentleman could by no meanes understand. That as sometimes a Table is put for an Altar, as in the first of *Malachy*; so sometimes an Altar may be put for a Table, as in this epistle to the *Hebrews*. Then the which solution there may be peradventure a more full, so, the *Crosse of Christ* is more appositely aim'd at in that Text, then the *holy Table*) but there cannot be a more plain and conceivable Answer. And whereas it is infer'd, that then at the least *S. Paul* conceiv'd the name of an Altar neither to be improper, nor impertinent in the *Christian Church*; there is no man
ever

ever made doubt thereof; so as it be taken, as S. Paul takes it, *Metaphorically*, and by way of *Allusion*, but not *materially*, for this *Church-Viensill*; which is the thing that lies before us upon the *Carpet* at this time.

Secondly, I do observe, that (f) *Sedulius* onely excepted) no writer before the beginning of the Reformation, did *literally*, and in the *first* place, but *Allegorically* onely, and in the *second* place of their exposition, by way of *use* (as it were) and *accommodation*, bend this Text to the *Materiall Altar*. (t) *Theophylact* expounds it, *first*, of the *Tenets and Observations* of the *Christians*; (u) *Remigius* and *Haymo* (who seem to be but two Friars under one hood) of the *bloud of the Passion*; *Anselme*, of *Christ* himself; *Cardinall Contaren*, of the *Passion*: and in the *second* place onely, of the *Eucharist*: making the *debauchery* of a *Christian* man, to be the *Service of the Tabernacle*, which hinders him from the worthy participation of this *spirituall Sacrifice*. Which clearly implies a continued *Allegory*.

Thirdly, setting by the *Iesuites* on the one side, as (x) *Salmeron*, the *Rhemists*, *A Lapide*, *Haræus*, *Terrinius*, *Gordon*, and *Menochius* (and *Cajetan*, a kinde of *Controversie-man*) who expound it point-blank for a *materiall Altar*; and all the *Reformed Expositours*, on the other side, as well (y) *Lutherans* (who minister the *Communion* upon *Stone-Altars*) as *Calvinists*, who utterly disallow of that *exposition*; I doe observe, that the most learned of all the *Romane Writers*, even sithence the stirring

(f) *Exposit. in loc.*

(t) ἵνα μὴ
δόξη εὐκατα-
φρονηταῖς εἶναι
τὸ ἡμέτερον
ἀπὸ τοῦ ἀνα-
εστίητον.

Theophyl. in locum.

(u) *Remigius*,
Haymo, *Ansel-
mus*, *Contarenus*,
in 13. cap. ad
Hebr.

(x) *Salmeron*, *Rhe-
mens A Lapide*,
Haræus, *Tirinus*,
Gordonius, *Me-
nochius*, & *Cajet.*
in 13. cap. ad *He-
braos.*

(y) *Illyricus*, *He-
mingius*, *Strige-
lius*, *Nulla est
grata Deo, nisi
Christus Fili-
us, ara, Qui
laet officio cri-
mina nostra
of suo, in locum.*

of these *Controversies*, doe expound it either of *Christ* himself, his *croffe*, or his *profession*; as *Belarmine*, the *Antididagma* of *Coleine*, *Catharinus*, and *Estius*: As you may see more at large in the learned (2) *Bishop*.

(2) *Institut. of the Sacram. l. 6. c. 3. pag. 406.*

Fourthly and lastly, I do observe, that all *Antiquity*, besides these, doe not in the exposition of this Text, reflect in any kind upon the *materiall* Altar.

(2) *Chrysostomus, Oecumenius, Aquinas, Gorranus, Lyra in 13. c. ad H. bract.*

[a] *Chrysostom* expounds it of τὰ πρὸς ἡμῶν, of the things professed here amongst us; *Oecumenius*, & *Gorranus*, the Tenets, as it were, of *Christian* men; *Peter Lombard*, of *Christ's* body; *Aquinas*, of the *Crosse*; *Gorran*, of the *Incarnation*; and *Lyra*, of the *Passion* of our *Saviour*. Not any one ancient Writer (beside *Sedulius*) that next his heart, as it were, and in his first exposition, did ever touch upon this *materiall* Altar.

(b) *Fulke's Def. of the Translit. against Gregorie Martin, c. 17.*

(b) I do not except *Oecumenius* or *Haymo*, mistaken herein by a learned *Doctour*. And therefore, good *Doctour* (unlesse you mean to turn *Iesuite*) leave off your cracking to your *Novices* of this place, untill you be able to back it with better *Authoritie* then your poore conceptions. For above all indeed *S. Paul* in his *HABEMVS ALTARE* is least of all for your *materiall* Altars.

And behold, he hath not done yet with the *Act of State*, but will needs have another bout with it.

(c) *Pag. 30.*

For (c) although the Law and the Sacrifices thereof be both abolished, and consequently the form of these Altars should be abolished; yet that doth not reach at their Altar, which lyeth along the wall, but

but at our Communion-Tables, that are in the Body of the Church or Chancell, as the Jewish Altars stood in the old time. *Vah! quantum est sapere!* It is an excellent thing to be a judicious Divine! But the King and the Lords doe not say that the Jewish Altars are abolished, for us to put other Altars in the body of the Church or Chancell, or for you to fasten them all along the wall; but that the form of such Altars should cease to be erected in any place whatsoever in the English Church.

And having a reasonable guesse how those old Altars under the Law came to be placed in the midst of the Priests Court and outward Temple, to wit, that it was so done by Gods appointment; I pray you, forget not to tell me in your next Book, (d) where God, or his blessed Sonne, or the Apostles, or the Fathers after them, or any Council, or any Canon-law, or so much as a Popes Bull, hath commanded any Christian Church to set their Altars all along the wall? But I shall have occasion to tell you many things more then you know, about that particular, in the last Section.

For a full Answer to this Quillet, I do reade in Antiquitie, that the form and situation of the holy Table in the Christian Church, was not exemplified from the (e) Square Altars, but from the (f) long Table of the Shew-bread, which stood in the Temple. And if we can make good our fashion and situation according to this pattern we saw in the Mount, we care not how Altars stood

d, Your need-
esse and su-
perstitious
walls, which
you have ere-
cted without
commillion,
Iewel, Des. of the
Apel. part. 3.

Exod. 27. 1.
And thou shalt
make an Altar
of Shittim
wood, five cu-
bits long, and
five cubits
broad.

(f) Exod. 25. 23
Thou shalt
make a Table
of Shittim
wood; two
cubits shall be
the length
thereof, and
a cubit the
breadth there-
of.

either in the *Jewish* or *Popish* Church; our *holy Tables* being quite of another race, and no descendants from any of them. One *Benjamin* a *Jew* fell upon *Isidorus Pelusiota*, (a reverend Prelate, as ancient very neare as *S. Chrysostom*) and charged him with the boldnesse of this new *Oblation* and *Sacrifice of Bread* (as he term'd it) invented by the *Christian Church*, without any pattern or precedent from her Mother the *Synagogue*. To whom the ancient Father returns this Answer; That there were two *Oblations* in the *Synagogue*: The one upon an *Altar*, ἐν αὐλῇ, in the *outward Court*, perform'd in *bloud* and *steaming vapours*, and *visible* to all: The other was upon a (g) *Table*, perform'd in *Bread*, ἐξω, *within the Temple*, hid from the *Vnderstanding* of the *old*, and *reserved* for the *Faith* of the *new* people. And of those former (saith he) thou art one thy self, that couldst not see the truth of this *Mystery*, hid so long in the *Law*, and revealed so clearly to us in the *Gospel*. It will be long yeryou will bring us so clear and ancient an *extraction* for the form and fashion of the *Altars* in *Christianitie*. (h) *Yea* but (say you) *this Table* was not made to eat upon. The *Figure* indeed was not, but the (i) *verity* was, that is, the *verity* then hid, but now revealed. And yet *David*, though no *Priest*, did eat of that which was upon it; to let us know, that *omnes justi Sacerdotalem habent ordinem*. All we that are justified in *Christ*, have a *Priestly interest* in this *holy Bread*, saith (k) *Irenaeus*. *David's eating* was a figure that the *meat* of the *Priest* should one day be improved to be the *meat* of the *people*; Because all the children

(g) Η' ἐξω ἐ-
δεχεν τρε-
πεζα, ἡ τῶ
παλαιῶ ἀ-
γία λαῶ.
Isidor Pelusiota,
ib. l. Epist 401.

(h) *Paq. 35.*

(i) Η' ἐν τῶ
νόμῳ κρυπτο-
μένη, καὶ νῦν
δηλομένη
ἐκ Χριστοῦ.
Isidor. Pelus. l. 1.
cap. 401.

(k) *Irenaeus, l. 4.*
cap. 20.

dren of the Church are perfect Priests; By reason that we are anointed unto a holy Priesthood, offering up ourselves as spirituall Sacrifices to Almighty God. This Type teaching us thus much, that one day in the Body of Christ, food should bee provided for true Believers, faith

S. (l) Ambrose most excellently. So that there is just that difference between the Shew-bread and the Body of Christ in the Sacrament, as there is between the shadow and the body, the representation and the verity, the patterns of future things, and the things themselves prefigured by these patterns, faith S. (m) Hierome. And so said (n) Origen long before; The Commemoration and Remembrance of the 12 Tribes by those 12 Loaves, doth relate to those words of our

(l) Ambros. in 6. s. Luc. Sacerdotalem cibum ad usum transiturum populorum demonstrante typo, quod Christi corpore cibis fidelium pararetur.

Saviour, Do this in remembrance of me. And therefore if you mark well these mysteries of the Church, you shalbe enabled to observe the truth of the Gospell in the dark mysts and Riddles of the Law. I will adde to these and other Testimonies of the most ancient Fathers (which you shall by and by finde in the Margin) the conceits of two Iewish Rabbins, somewhat tending to our purpose. Ezek. 4. 22. it is thus written, and he said unto me, This is the Table before the LORD: Meaning (without doubt) the Altar of Incense. The Question then grows, why the Altar is here call'd a Table, I have heard this given as a Reason of it, faith (o) R. Shelomo, That at this day the Table performs what the Altar was wont to do. R. Iohanan and R. Eliezer give the like reason, That while the Temple stood, the Altar of God; but since the destruction thereof, the Table of a man, is become the place of Sacrifice and propi-

(m) Hieron in Ep. ad Tit. c. 1. & in Exek. c. 44.

(n) Origen super Levit. Hom. 43. fol. 82.

(o) Vilalpand. in Exek. l. 4. c. 51.

station. But I leave these *Rabbies* to *Rabbi Coats* consideration, whether he shall reject them, for their concept of the *Table*, or let them passe on, for maintaining the *Sacrifice*. However, to conclude this point, I finde the (p) *Iesuits* themselves of Opinion, that the *Table of the Temple*, was the true Type and prefiguration of the *Communion-Table*. And no great wonder they are of that concept, considering that *Hymne* inserted in the Body of the *Massé*:

(q) *Sacerdotes sancti incensum
& panem offerunt Domino.*

That is,

*The holy Priests from thence
Offer bread and incense.*

And therefore we have borrowed nothing at all from the *square Altars* of the Law; but leave that form to the *Tapistts*, requir'd of them in their (r) *Canons*: but the onely *Klenfiss* we relate unto, is the *Long square Table* of the *Incense*.

Yet will not this man be got off by any means from the *King* and the *Counsell*. (s) He saith, that a *small measure of understanding is sufficient to avoid offence at an Altar* (howebeit he prayeth heartily to God, there may be but such a measure found in *Kings and Bishops houses*; of which he either is over-carefull, or hath a very base conceit) and that they have had now 80 yeares to become better edified towards *Altars*. Lastly, if that they still continue scandalized thereat, they are rather *Headstrong, ther strong enough*, as was said of the *Puritanes* in the Conference at *Hampton-Court*. The

Puritans

(p) *Cornel. A
Lapide in 9. ad
Hebr. Vilalpand.
ubi suprâ. Ribera
in Ezek. 41. 22.
Barrad. Harmon.
Tom. 2. l. 3. c. 20.
Solik-wise Dam.
de Fid. Orthod.
l. 4. c. 14. Hieron.
in 1. Malach.
Ruperius in Mal.
1. Cyrill. Catech.
Myst. Cat. 4. a-
greeing with the
other Fathers.
(q) In *Canons*
Missæ.*

(r) *Suarez in ter-
tiam part.*

(s) *Reg. 31.*

Paritans mov'd then for an *Abrogation*; those that are scandalized with your *new Altars*, move onely for a *Confirmation* of the ecclesiastical Laws, and the practice of them, as they have beene these last fourescore yeares generally executed. So that your quotation of that *Conference*, is a fine *new Nothing*. The *Act of Counsell* made for this *Reformation*, doth say peremptorily (t) in two severall places, *That the form of a Table shall more move the simple from the Superstitious Opinions of the Popish Masse*, and that *this superstitious Opinion is more holden in the mindes of the simple and ignorant, by the form of an Altar, then of a Table*. And therefore they did not intend to make a provision to prevent this inconvenience in the Church of *England* for foure-score yeares onely, but for ever. And accordingly they went to work, caus'd their *Liturgie* to be mended in this particular, the word *Altar* to be left out, the word *Table* to be put in, in their *Rubricks* for that purpose. Nor rested they there, but confirmed this (u) *corrected Liturgie* by *Act of Parliament*, (x) revived againe by another *Act of Parliament*, confirmed by the (y) *Proclamation* of the late *King* of famous *Memorie*, which was revived (with his other *Proclamations*) by his most excellent *Majesty*, in the very beginning of his happie *Reign*. And what is the *sonne of your father*, to dare to offer limitation of time to a Law so *absolute* and *Authenticall*?

But (z) this *Counsell-order* doth not appeare to have beene transmitted to any other *Diocese* b. side
Bishop

(t) In the first and third Reason, *Act. & Mon.* part. 2. p. 700.

(u) 5^o & 6^o.

Ed. 6. c. 1.

(x) 10 *Eliz* c. 2.

(y) Before our ordinary booke of *Common Prayer*.

(z) *Reg.* 32.

Bishop Ridley's. This Quiblet is grounded upon a mere Errour of the Printer, by not putting a Period where he should, and putting it where he should not. The words, rightly pointed; run thus, Anno 1550. other Letters (not a Letter) likewise were sent for the taking down of Altars in Churches, and setting up the Tables in stead of the same. And here the full point should be. Vnto Nicolas Ridley made Bishop of London in Boners place, (Here is a Perio in the new, but a Comma onely in the old Book) the Copie and contents of the Kings Letters, are these, as followeth. So that Letters were written to all; but Iohn Fox (having accessse to the Bishop of Londons Registry) prints onely the Copie of those which were sent to Bishop Ridley. So that this is a subtilitie indeed, a subtilitie in Print, as they use to say. But the next is more grosse and down-right: That he saith, that both parties that strove about the placing of their Tables, in Bishop Ridley's Visitation, were left to follow their own affections, and the thing left at large, and not determined.

(a) A Book call'd
Certaine Que-
stions, printed
1605.

There fell out about the yeare 1605, a great Controversie between M. Broughton and M. Aynsworth, that troubled all the Diers in Amsterdam, Whether the lining of Aarons Ephod was blue, or sea-water-green. And (a) M. Aynsworth, poore man, was put to print a large Apologie in that businesse. But had the Question been of the colour of this Table told here by D. Coal, it might have been resolved in one word; It is a blue and perfect

fect blue Table. For Bishop Ridley there resolves these Questionists, That the Situation most conformable to Scripture, to the usage of the Apostles, to the Primitive churches, to the Kings proceedings, was, not to lay the holy Table all along the wall, (and therefore in Pauls church he brake downe the wall standing then by the high Altars side) nor to lay it onely in the right form of a Table (as this ^b *mus Ponticus*, as he said of Marcion, this nibbler at all Quotations, doth mis-recite the Text) but to lay it in the form of a right Table, that is a long Table; or, as your owne ^c *Index* doth interpret the word, not Altar-wise, but as a Table. So that by this impudency of yours, which put us to this narrow search, we have met with two particulars very pertinent to the present dispute. First, that upon the taking downe of the Altar, the Table is not directed to be set up in the place where the Altar stood, ^d but in some convenient part of the Chancell: That's the first. And secondly, that the meaning of the Kings proceedings (better knowne to this Bishop, then to you) was, that the *Table should not be placed and disposed Altar-wise, which is the Question now before us.

^b Quis tam comestor mus Ponticus, quam qui Evangelia corrolit? Tert. adversus Marcionem. l. c. I.
^c See the Index in the word Ridley.

^d In the Letter of the R and Counsell to Bishop Ridley A.D. 1554. Mon. part 2. p. 69.
* Ibid. p. 700. col. 2.

Soone after, D. Coal begins to relent, and could finde in his heatt to bestow half a Vicaridge upon the Writer of the Letter, for saying, That in the old Testament one and the same thing may be call'd an Altar in respect of ^e what is there offered unto God, and a Table in respect of what is there (as he hath it) participated by men. See what it is to put a man into a peevish humour!

^e Pag. 33.

f *Marzial. Epig.*
l. 5. ep 84.

f *Velle tuum nolo, Dindyme, nolle volo.*

g In *Theophrast.*
de cibis.

h *Theophrast.*
de cibis.

i *El 3. Epist.*
Philost de vita
Apol. l. 8. p 402.
k *Plantus in*
Astute, Act. 3.
Sc. 1.

l *Sam. 9. v. 15.*
22, 23.

m *1. Cor. 9. 13.*

n *Instit. of the*
Sacram. l. 6. c. 5.
p. 465.

Now I would not give the *Writer* a Peas-cod for that distinction, nor do I believe he ever dream't of it. He said, that an *Altar* might be call'd a *Table*, in what was Thence (not there) participated by men. For it is a thing notoriously known (saith *Casaubon*) that *Feasts* heretofore were wont to accompany all *solemne Sacrifices*. And that they did eat their good Cheer, not upon, but from the *Altars*. And so saith *Theophrastus*, that they did first *δύειν*, offer up their *Sacrifices*, and then *απολασκειν*, lay it on in entertainments. But if they did the one, then necessarily the other. For if I did *Sacrifice*, then surely I did eat, saith *i Apollonius Tyaneus* in his *Apologie to Domitian*. The first they did at the *Altar*, the second at their houses. *a Sacrificans? Me ad se ad prandium vocant.* They never offer a *Sacrifice*, saith the *Paralite*, but they invite me to dinner to their houses. And this custome was no stranger to the people of God. For so we^l reade, that *Samuel* did blesse the peoples *Sacrifice* in the high place, but *Feasted* his strangers with his portion of that *Sacrifice* in his own Parlour. m So they that wait upon the *Altar*, are partakers with the *Altar*.

And because their provision came from the *Lords Altar*, as from a rich and plenteous *Table*, this *Altar* was sometimes figuratively & improperly called a *Table*. For otherwise (if we speak properly) n tell us where it was ever knowne, that any *Altar* was ordained for eating and drinking, saith a reverend *Prelate*. And for this *Altar* you aime at, This is
the

the way to correct the Sonne of God, who said not, Take this and offer it, as upon an Altar, but, Take this and eat it, as from a Table, saith another of our o Pre-
 lates. P Christ was given for us in the Sacrifice, to us in the Sacrament. There, *per modum Victimæ*, by way of Offering; Here, *per modum Epuli*, by way of Banqueting: saith a third. And to Banqueting, a Table relates more literally and properly than an Altar. The Fathers Altar of Oblations which you finde in the 9 Letter, is but an Altar of Allusion, as the Levites likewise are, which in the ancient Fathers, are made to attend the foresaid Altar. That Altar of Praise and Thanks-giving, which the Act of Councell approves of, is a Metaphoricall Altar, all made of Notions, as the Sacrifices also are, that fume on that Altar. All these are but airy altars, built up of the Metaphors and Figurative speeches of the ancient Fathers; resembling in composition that Altar of Desiades, all made of Words or Poeticall feet, or that of Aeneas Terrigena,

o Bilson's true differ part. 4.

p. 490.

p Bish. Andrews his Sermon,

p. 453.

q pag. 34.

r Claud. Salmaf- ad aras Desiad.

Lutet. Paris.

1619 p 127.

[Liceti Encyclop.

ad aram Noxar.

Terrigena, Pat.

1630.

Μήτε Ταχέως πολυθους,
 Μήτε Α'λύτους παρ' ὅσους βώλοις,

made neither of Gold nor Silver, nor any other solid matter, but of the sublime Conceptions of those *ἑνὰς ἐκλήτων*, those Grand-children of the heaven, the nine Muses. Lastly, such another Altar, for the Materialities thereof, as that of Publicius Opatianus, which thus describes it self,

t Liceti Encyclop. ad aram Pythiam

16, 0.

Non caute durâ me polivit artifex;

R 2

Excisa

*Excisa non sum rupe montis albidī;
Me metra pangunt de Camænarum modus.*

That is,

*No Mason hew'd me out of Rocky vein;
Nor put I Carpenter to sweat or pain:
But made I stand of Mules gentle strain.*

And therefore, gentle *Doctour*, you have (for all your boasting) found no *Altar* of *Stone*, no *Altar* of *Timber*, no *Altar* that can lie along the *Wall*, and consequently, no proof in the *Letter* for the *situation* of your *Altar*.

¶ Pag. 556

I but another and a worse^u *Conclusion* would soon follow upon this doctrine, [That *Communion* is an *Action* most proper for a *Table*] which is, That men would think it necessary to sit at the *Communion*. It is (I perceive) the *Act* of *Counsell*, that still you are offended at. For so it speaks indeed; If we come to feed upon him *spiritually* and to eat his body, and *spiritually* to drink his blood, which is the use of the *Lords Supper*; then no man can deny, but the form of a *Table* is more meet for the *Lords Boord*, then the form of an *Altar*. If you were a *Scholar*, you would have been ashamed to write this *Divinitie*. There can be no question made, but that for a certaine time, the *Agape*, and the *Lords Supper* were eaten at the same *Table*, and (for ought appears in any *Antiquitie*) in the same ^x posture: And yet was it a pious and religious Celebration. Our Church and State are more cautious in their expressions, then this poore *Doctour*: y And in our doings

x Vtraq; cœna
jungebatur,
Bayan. Annal.
tom 1. pag 536.
Which he clearly
proves out of
Chryf. in 1. Cor.
Hom. 27. in the
beginning thereof
y Pref of Cerem.
in the Book of
comm, Prayers.

doings we condemne no other Nation, nor prescribe any thing but to our owne people onely. For we think it convenient, that enery Countrey should use such Ceremonies, as they shall think best. For ^z to sit, stand, kneel, or walk, be not of the substance of the Sacrament.

Nor doth the Church of Rome absolutely condemn this Ceremony of Sitting: Or else it would recall that a Mandate or Maundie of the Benedictiones, which testifies, that they (at the least one day in the yeere) do receive the Sacrament sitting: And this custome mounts higher then S. Benedict; even to ^b S. Austins time: Who affirms, *nonnullos probabilem quandam rationem delectasse*, that not Monks, onely, but some other kinde of men, were pleas'd with a specious reason, upon that peculiar day of the yeare, wherein our Saviour administred the Supper, to receive the body and bloud of Christ presently upon their ordinarie repast, as a more notable commemoration of that first Supper. Which must be in their private houses, & *mensa communi*, upon their ordinary Table, as ^c Mornay observes: Although it be true what the ^d Cardinall Peron coldly replies, that S. Austin, in those words, doth not deny but this might be done in the Churches, and upon an Altar, and inclines, as to the better opinion, to have this Sacrament received by all men Fasting. But the Cardinall there doth clearly affirm, that the Apostles omitted no due reverence, or (as he calls it) *ado-*

^z Suarez, in tertiam part. a Call d Mandatum, of the Antheme appointed to be sung at this Ceremony of washing one anothers feet:

Mandatum novum do vobis, Andreas Quercellanus, N tis ad vitam S Odonis, Vide Lib. Storum Ordinis

Casal Benedicti: Titulo, De Mandato, sive Ablutione pedum. And so Synod. Aquisg. Can. 20. in cena Domini

pedes fratrum post lavacrum Abbas lavet & osculetur. And so the word is used in Chronico Casin. l. 2. c. 35.

And how it is used now, you may learn from a late Cardinall

Par une Collation, que l'on fait, dans le chapitre des

Moynes à l'imitation des

anciēnes Agapes

de l'Eglise Chrestienne pour la celebration de l'Eucharistie, Card du Peron, du 3. Socr. l. 3. c. 11. p. 872. b Ep. 118. ad Januar. c De Sacram. l. 4 c 7 d Vbi supra p. 872.

e De Oratione,
c. 12.

f Plutarch in
Numa, & in
Rom. Question.

g Quatrain 4.
Adore alsis
comme le Grec
ordonne, &c.
Tertullian makes

it a common po-
sture for all Pa-
gans. Porro
cum perinde
faciant Natio-
nes adoratis
sigillaribus suis
residendo, L. de
Oratione, c. 12.

h Vide Fabri
Pibraci Tetra-
sticha, p. 6.

ration of Christ, although they *sate* with him at the Table: and brings a passage out of *e Tertullian*, to prove that *some of the ancient Christians did adore Sitting*; and maintained their Ceremony with a place out of the book of *Hermes*, call'd the *Pastor*. Which position of theirs although (as the *Cardinall* notes) *Tertullian* doth not blame, for being an imitation of the *Pagans*; yet surely he doth not there commend those *Ancients*, no more then I do this Ceremony in our *moderne* and *Neighbour Christians*; but spare to censure them, as I hope they will do us, in matters of this nature. And sure it is, that (as the *Cardinall* there observes) all the old *Romans*, by an expresse Law of *f Numa Pompilius*, were required to worship their gods *sitting*. He proves the same to be the custome of the *Greeks* also, by an old *Quatrain* of the *Sieur de g Pibrac*. Which I will not set down in *French*, as the *Cardinall* hath it; but as I finde it translated into *Greek* by *Florence Christian*,

1584.

h Σεβειν ἰδοῦσιν· ἔπ' ἃ χαίρει Θεός
Ἰπὸ τῇ θεόντων ἱμῶν παρελθέμεν·
Χαίρει βεβαίῃ καὶ ἀεσπικωμένῃ·
Κίεπ δ' ὅσον μὲν· ἀν' αὐτὴν δίδω.

That is,

*Worship God sitting, as the Greeks have used;
Running Devotion he cannot endure;
But will be serv'd with a Heart firm and sure;
Which Heart is onely by himself infused.*

Now

But for own^k *Kneeling in the church of England,* ^{k Arabb. Whit-}
at our receiving of this blessed Sacrament; it is ap- ^{gifts answer to}
pointed, either for a signification of the humble and ^{the admonition}
gratefull acknowledgement of the Benefits of Christ, ^{p. 100.}

Now he must have a *knee* of a Camel, and *heart* of Oake, that will not bow himself, and after the manner of adoration and worship, say, Amen, (as S. I Cyrill speaks) to so patheticall a Prayer and Thanksgiving, made by the Minister unto God in his behalf. And this is a powerfull Ar-

gument indeed for conformance in this point; with the which I have seen some *Leicester-shire*-people of good sort, that had been refractory for a long time, satisfied in an instant by

*m Archb. Whit-
gifts answer to
the admonition,
p 92.*

by the *Bishop* of the *Diocese*, being very sory they had not observed so much before, That in the Church of *England*, our whole act of *Receiving* is accompanied in every part with the act of *Praying* and *Thanksgiving*. *m* However it behooveth humble and meek spirits in such indifferent matters to submit themselves to the Order of the church, appointed by lawfull authoritie. And as long as our *Liturgie* hath the honour and repute given thereunto, which it so well deserves, there is little feare, that the people will clap them down upon their Breech about our holy Table: It being no posture used in this church to say, *Amen*, to such divine raptures and ejaculations. Beside that, throughout all the *Diocese* I live in (being no small part of the Kingdome) there is (whether the *Epistoler* likes it or no) *Rails* and *Barricadoes* to keep the people from all irreverences in that kinde. But the generall Rule in this case, is that which is set downe in the Articles of the *Dutch church* in *London* (allowed by *Beza* himself and divers others)

*n Archb. Whit-
gifts Defence of
the answer to
the admonition,
p. 87.*

n That every private mans judgement in these circumstances is not to be respected. But what is profitable to edifie. What is not, is not to be determined by the judgement of the common people, nor of some one man, but (as I have said at large heretofore) of those that have the chief care and government in the church. And so was it well done by the *Reformed church* in *Poland*, first by *Monitions*, in the yeare 1573. and then by *Sanctions*, in the yeare 1583. *N* *nd* in usu sit, that the usuall receiving of the *Communion* in those parts, should not be by sitting round about

about the *Table*. (A Ceremonie which some of the *Brethren*, as they call them, had brought into those parts, either from *Iohn Alasco*, their country-man, or from other *Reformed churches*, as might be (the commerce of these three Nations considered) from the *Low-countries*, or the church of *Scotland*, where this posture of *sitting* was *Synodically* established from the very beginning of the *Reformation*.) It was well done of them, I say, to reforme it, but very ill done of you to steal this *Coal* from the *Altar of Damasco*, and never say so much as, *I thank you, good Gaffer*, or deliver it us cleanly as you found it. And yet it is not; considering you confesse the *Thefts* in the Title of your Book, calling it ingeniously, *A COAL FROM THE ALTAR*.

o Lib. Disciplina
Eccles. Scot. edit.
1560.

Yet I would you had spar'd to abuse that grave *Synod*, to make them say peremptorily, *Hac ceremonia Ecclesis Christianis non est usitata*, especially as you turn it to English, *that this Ceremonie is a thing not used in the Christian church*: And so put the reformed churches to fall together by the eares one with another, and many of them to become odious in the Christian church. Which (God he knoweth) is far from either the words or meaning of that *Synod*. For their words are these, *Hac ceremonia, licet cum ceteris libera, &c.* This ceremony, however in its owne nature free and indifferent, as the rest of the ceremonies, &c. Which sweetens the Case very much. And then for their meaning; They do not say, *it is a thing not used in the Christian church*. This is your *fingering*

p Pag. 36.

and corruption. But they say; it is not used in those Christian & Evangelicall churches, [*nostri consensu*], which agreed with them in *Articles of confession*. They condemne no other Nations, no more then the church of England doth. And is this the part of a judicious Divine, to corrupt a passage in a *Sectary* or *Puritan*, who will be sure (without any mercy) to send *Huc* and cry after you over all the countrey? Surely the man hath been instructed by *Chrysalus* in *q* *Plantus*.

q In *Bacchide*.

Improbis cum improbus sit, harpaget, furibus furatur quod queat.

He is resolv'd to put som knavery upon the knave himself, and to steal from the Stealer what he can. For indeed (to come to the second point) both the *Coal* and the *Altar* are quite mistaken, to thinke that the *Synod* did ever say, that this ceremony was brought in, or used by the modern *Arians*. It is very well knowne, that *John Alasco*, who maintained this ceremony of *sitting*, in a little Book published here in *England* in *K. Edwards* dayes, was settled in *Poland*, and (by the means of his Noble bloud and kindred) in great favour with his Prince, in the year 1557. which is long before either of these two *Synods*. And all that either of the *Synods* say in dislike of the ceremony, is this; That it is *Arianis cum Domino pari folio se collocantibus propria*: A thing fitter for the *Arians*, who by their Doctrine and Tenets, plac'd themselves cheek by jowl with the Son of God, then for devour and humble *Christians*, compassed about with Neighbours so fundamen-

r *Calp*, *Forma*
& ratio totius
Eccles *Mini-*
sterij, &c.
f *Nolui com-*
mittere, quin
te nunc certio-
rem facerem de
successu rerum
magnifici *Do-*
mini *Ioannis* à
Lasco in *Polo-*
nia, *Cracoviae*,
19. Feb. 1557.
Vrenhovius *Cal-*
vino, *Calv*, *Epist.*
p. 194.

tally

tally hereticall. I could say that here in *England*, this *worse conclusion* of the *Doctours*, To desire to sit at the *Communion*, is more to be feared from the *opposers* of our *Liturgie*, who brag of their *Cosinship* and *Coeheirship* with *Christ*, then from us who are ready to *live* and *die* in defence of the same. And the *Altar* at the last espied this to be the meaning of the *Synod*, that this *Sitting* was proper to the *Arians*, not by *usage*, but *secundum principia doctrinae suae*, as an inference easily drawne from the Principles of their Doctrine. Howbeit the *Coat* was resolv'd to wink at it in his *Authour*, and to speak big words, (though beside the *Cushion*, and against all truth of *History*) that it was brought in *at the first by the Modern Arians*: His *Author* telling him in the same Page, that it was published in the Book of *Scottish discipline Anno 1560.* and my self having shewed by a Testimony beyond all exception, that it was preached in *Poland* three yeare before that, by *John Alasco*.

And then your *Principles* were they true (as the *one* of them is false; For there was never any *Altar* erected in the *Temple*, but to sacrifice upon, nor ever any man read in divine or humane learning, that denied *Incense* to be a *Mincha*, and kind of *Sacrifice*) the *conclusion* could not come within a league of us. For we, who extract our selves (as I told you before) from that *Table* in the *Temple*, do desire to eat in no other manner, then as the *Priests*, and as *David*, our *Types*, did eat before us. We do not desire to eat upon, which is but

t It suiteth not with a *Coeheir* with *Christ*, to kneel at the *Table*. *Abridgement of Lincolnshire*, p. 61. u *Altar Damase*, p. 752.

x *Altare & Sacrificium Relativa sunt*, *Bell. de Missa*, l. 1. c. 2. So he and truly, *Bish. of Dur.* l. 6. c. 5.

y It is called *Mincha* in the *Hebr.* and translated *Sacrificium* by *Hierom.* *Numb.* 16. 15. *Nadab* and *Abihu* are said to offer *Dupontes* by *Iose. Ant.* l. 3. c. 10. and *Rufinus* translates it *Victimas*.

And some were of opinion, that all *Sacrifices* were perfected upon the *Altar* of *Incense*, according to *Heb.* 9. 6. *Vitalp.* in 41. *Ezek.*

your foolish Inference, but to eat *from* the holy Table. And that all the faithfull may do in *ve-*
nue, what *David* and the *Priests* did before in a
representation, I have shewed already out of the
 ancient Fathers. Nor are we so unreasonably
 tyed to one Table, but if the *z* woman were driven
 to the desert, we could be content with the green
 Grasfe. But in that case, the Grasfe should be unto
 us in stead of a Table; it should not be in stead
 of an Altar. I do not love καμωδῶν τὰ μυστήρια, (as
 a Gregory Nazianzen calls it) to break jests in
 these high Mysteries. Otherwise, I could tell
 you that unhappy Inferences may be made out of
 your Tenets, as well as out of those of the Arians.
 That no place will serve your turn to eat upon,
 but Altars, appropriated by all Learning humane
 and divine to b God alone. Well, if you will needs
 be snapping at the Meats of the Gods, c Menippus
 will tell you that you must be content to fare as
 they do, upon Bloud, Vapours and Frankincense.
 This Mennippus saith. For mine owne part, I
 shall onely desire to know of you, a judicious
 Divine, what may be the meaning of an odde
 word used by Aristotle in his Ethicks, to wit,
 d Boomolochos. Because I was told it signifieth
 two things, a scurrilous Railer at men in place,
 and a Snatcher of Meats from the holy Al-
 tars.

Yea, but he doth set down at large out of the
 Act of c Counsell, with what indifferency these names
 of Table, Boord, and Altar have been used before,
 and may be used for the present. He doth indeed and
 with

z Defence of 3.
 Cerem. p. 256.

a Orat. contra
 Julian.

b Altare soli
 Deo vero ritē
 potest erigi,
 Bel. de Missa, l. i.
 c. 2. ex Aug. l. 20.
 cont. Faust. c. 21.
 Μάστιχα δὲ
 ἡδονῆς αἰτῶμε
 νοι; ἢ (κ τού
 θυσιῶν καπνὸν
 ἐν τῇ θυσιᾷ ἐτα
 νύμεν μύρον.
 Lucian. in Icaro-
 Menippo.
 d Ethic. l. 4. c. 14

e Pag. 38.

with a great deal of *ingenuitie*, if you mark it, For the Question being made by some of his humour that would have the *Altars* stand, because the Book of *Common Prayer* (meaning the Book before it was reformed) did mention an *Altar*; the *Lords* (amongst whom Archbishop *Cranmer* was a chief) were put to this *Apologie*; That the Booke intended no *Table*, or *Altar*, formally, but a certain *Thing* (as they there call it) whereupon the *Lords Supper* was administered. This *Thing* had no *figuration* at all prescribed unto it in that Book: But so far forth, as the *Lords Supper* is there ministered, though it be upon an *Altar*, it calleth the said *Altar*, a *Table*, and *The Lords Board*; but so far as the holy *Communion* is distributed with the *Sacrifice of Lauds and Thanksgiving*, though it be a *Table*, it calleth the said *Table*, an *Altar*. And therefore in so much as the distribution of the *Lords Supper* in both kindes, is a *reall and sensible Action*, it is a *reall and sensible Table*: But because the *Laudes and Thanksgivings* are by all *Divines* acknowledged to be a *Metaphoricall and improper Sacrifice*, it is but a *Metaphoricall and improper Altar*. And to call it an *Altar* in that sense, you know the *letter* doth every where allow. But heark you, Sir; it makes no matter for the *letter*. I pray you, tell me in my care, What *Book* is it that calls it an *Altar*? and for what *Book* do the *Lords Apologize* in this place? If it be for the *Book of 1549*. $\epsilon\delta\iota\chi\epsilon\tau\alpha\iota$, that's *vanisht*, and we have nothing to do with it. And you are a very *Coal*, that is, a *thing that*

f Ratio quidem
hercle apparet;
Argumentum
 $\epsilon\delta\iota\chi\epsilon\tau\alpha\iota$,
Plant. in Trin.
Act. 2. Sc. 4.

g Pag. 37.

cannot blush, to say that that Book, or any thing spoken of that Book, alloweth you to call the *holy Table* an *Altar* for the present. Your tongue for the present ought to speak, as the present Book and Law speaks it unto you; and that is, as you your self confesse, g *The Lords boord only*. And when men in their *nominations* of things do vary from the Law, which is the Quintessence of Reason, they do it in a humour, which is the Quintessence of *Fansy*. Nor is there any way possible of peace and quietnesse, unlesse the probable voice of every entire Society or Body politick, over-rule all private of like nature in that

h In his Preface. Body, saith M. h Hooker.

But we have been all this while mistaken in the cause of this *Change of Liturgies*, which the Letter so much stands upon. For the Letter supposeth, as the Act of Counsell and K. Edwards Mandate do, that the *Altars* themselves were put out of our churches, and their names out of our Liturgie, to comply with the godly considerations of some that had taken them down already, and to root out *superstitions Opinions*, more holden in the mindes of the simple and ignorant by the form of an Altar. And men did the rather believe it so, because a Divine, very neare as judicious as D. Coal, seemes to be of that Opinion, when he saith, that *our churches were purged of things, which indeed were burdensome to the people, or to the simple offensive and scandalous*. But the matter is *Kim Kam* to all that we have conceived. For it was indeed an offence against our Liturgie^k conceived by *Iohn Calvin* (a poore Minister at the foot of the *Alpes*, who died in

i Hooker Eccles. Pol. l. 4. lib. 14. p. 165.

k Pag. 39.

Books and all worth very neare 1 40, l^r sterling) that caused the King of England, the Convocation, the Lords spirituall and temporall, and all the Com-
 monalty, to make that Change in the Book of Com-
 mon Prayer. And is it even so? Why then, gen-
 tle Readers, m *Assem parate, & accipietis auream*
fabulam; make ready your Bread and cheefe,
 for my life on it, you shall heare a *Winter-Tale*.
 n It seems that Bucer had informed Calvin of the
 condition of this church, and the publick Liturgie
 thereof; and thereupon he wrote to the Duke of So-
 merfet, who was then Protector, [*Epistola ad Buce-*
rum.] And is this to look unto the Story of those
 Times? It seems unto me that this Epistle to
 Bucer hath no Date at all, and if we give it a Date
 from the Printers placing of the Letter, (which
 is your childish and erroneous Criticisme) you
 shall finde it between November 19. 1548. and
 January 16. 1549. and consequently before the
 publishing of the first Liturgie, which was March
 7. 1549. And so it must needs be. For Calvin
 o saith in that Letter, that there was Cessation of
 Armes between France and England, and wish't
 that some course might be taken for a solid Peace.
 p Now the Commissioners were met to conclude
 that Peace, 24. of March, 1549. And therefore
 the letter was written before that. And to strike
 this seeming of yours dead in the nest; q Peter Ale-
 xander writes his Letter to Bucer (as yet at Stras-
 burch) to invite him to England, of the very same
 Date with the Commission of the French Treaty, 24.
 of March 1549. and tells him for news, that in
 the

I see his last will,
 in his life, set
 forth by Beza,
 p. 12.

m *Assem parate*
 & accipe aure-
 am fabulam:
 fabulas i nò,
 Plin Calvinus,
 Ep l. b. 2. ep. 20.
 n Pag. 39.

o Rumor est
 vobis esse à
 Gallis inducias:
 utinā & firmæ
 pacis ratio iniri
 posset, Calv.
 ep p. 81.

p Tillet l. Greff.
Recueil de Tré-
tez p. 410. &
 Tillet l'Évéq.

Chroniq. p. 197.

q Veni igitur
 quàm citissimè
 poteris vir om-
 nium desidera-
 tissime Petr.

Ale. Dat. Lamb.

24 Martii 1549

inter M Bucerii

opera Anglic,

p. 191.

the Parliament then sitting, *Missa Papistica missa sunt ad novos Monachos Germania*, the Popish Missal was dismiss'd to the new Monks in Germany, by the first approbation of our first Liturgie in that Parliament. See then how well you look't into the stories of the time. You make Bucer, before ever he came hither, to exform Calvin of the condition of the church, and the publick Liturgie thereof, before the Liturgie was penn'd and approv'd in Parliament. But I will endeavour to give this undated letter a truer Date. Archbishop Cranmer writes for Bucer to come over, 20. Octob. 1549. He desir'd Calvin (who was no doubt a Polypragmon, and made his Letter to fly to all the Princes in the world, that did but look towards a Reformation) to write by him to the Protector, and to perswade him to a serious Reformation in generall. Calvin in this letter, tell's him he had written to the Protector a letter (not the letter Printed, bearing ¹ Date two yeares before) and bids him if he could procure Audience (a signe he had not been here as yet) deal with him roundly himself, and take heed of his old fault (as he terms that most admired prudence and wisdom of that learned man) to be ever inclining, *mediis Consiliis*, to peaceable and moderate Advices. And this letter must be written unto him about the Spring, 1549. when he was ready to come for England. Where we finde he

¹ Inter M. Buceri
script. Anglie,
p. 190.

¹ Octob. 21.
1546. Epist.
Calvini p. 72.

² From his Epistle was safely arrived, and repos'd himself at Canterbury in June following. New although he had considered of the Book of Common Prayers before,

p. 550.

as well as he could, *per interpretem*, by the help of an Interpreter, and approv'd it, as in nothing (candidly construed) repugnant to the word of God; yet did he never make Notes and Censures thereupon, untill he was required thereunto by Archbishop Cranmer, two yeares after this; to wit, Anno 1551. Nor could he tell Tales to Calvin thereof, being then bedrid, and dying within 25. dayes after (some two moneths before the Alteration of the Liturgie) especially not any Tale against the Altar, having suffer'd Auricular Confession, Oblations and Altars (though termed Boords or Tables) to stand in the Reformation at Cullen, and nor taking the least exception against the word in his Censure of our Liturgie. I am therefore strengthened in my former Opinion; That it was the King, the Lords, and the State rather than any incitement of Martin Bucer, that made this Alteration in our Liturgie, in the point of Altars.

Then for Calvin; no man can conceive him to be more pragmatically zealous in point of Reformation (even in those Countreys which cared least for him) then I do. Yet do I hold him a most innocent man, and our famous Liturgie sorely wounded through his side, by this audacious Companion, in this particular concerning Altars. The Letter to the Protector, that D. Coal relies upon, bears Date, Octob. 22. 1546. which according to forreign Accompts, is a yeare before K. 2 Edward came to the Crown. But compute it as you please; it must be three full yeares before the

T

moneth

Censura p. 456.

Censura, p.

503.

Nonis Ianuar.

Anno Domini

1551. Cantabrigiæ,

die 25.

post defunctus

y For that book

call'd, A Reli-

gious consulta-

tion, by Her-

man Archb. of

Cullen, and

printed here in

English 1548:

was pen'd in

Latine by Bucer.

See fol. 114. Of

the Lords Supper

moneth of *March*, 1549. At what time I finde that this former *Liturgie* was first printed. And if you relie upon his *Character*, the *Letters* placed before and behinde this to the *Protectour*, are of the same *Date*, 1546. And yet would this *Companion* have his courteous *Readers* to swallow this *Gudgeon*, without so much as champing or chewing on it. And in this *letter*, *Calvin* toucheth onely upon 4 particulars (which ^a *Bucer* himself doth likewise censure) *Chrismes*, oyl in *Baptisme*, *Commemoration of the dead*, and the abuse of *Impropriations*; but not one word of the *Altars*. And good reason for it. For ^b *Beza* confesseth, that at *Lausanna*; where *Calvin* taught before he came to *Geneva*, there was a *Marble-Altar* used for a *Communion-Table*, which from thence was removed to *Bearn* (where *Calvin* also sometimes taught) and is so there used as a *Communion-Table* (abstracted from all former relation to a *Sacrifice*) unto this day. Which I therefore note, to let you see that *Calvin* was not so strait-lac't in this particular. Yea, but he findes great fault with the *Commemoration of the dead*. And doth he so? And I pray you, what doth *K. James* declare the generall Opinion of our *Church* to be, for these *Commemorations* in the time of the *Communion*, in that most exact Answer of his to Cardinal *Peron*? ^c *This is a rite* (saith he) *which the church of England, though it doth not condemne in the first ages of the church, yet holds unfit to be retained at this day, for many and weightie causes and reasons, which you may read most excellently pressed in that*

^a *Censura*, p. 468.

Optatem ego commendationem defunctorum & precem pro aeterna eorum pace praetermitti.

^b Sed non repugno quin

Cœna Domini in Altari celebrari possit.

Nam & à Lausanna Altare marmoreum,

&c. *Beza* in Colloq. Mompel.

p. 350.

^c *Ad Epist. Car.*

Peron Res. p. 55.

that Booke. Besides that, *Calvin* acknowledgeth
 (as he wanted no wit to understand how the
 world went with him abroad) that he had no such
 credit with the *Conformable partie* here in *England*,
 as within two or three yeares after this, he con-
 fesseth openly in one of his *d letters*. Lastly,
 (which is the main *Answer* of all) the *Protectour*
 was of no power in the State, when this *Liturgie*
 was reformed; which was not altogether un-
 known to *Calvin*, having an hint from Archbifhop
Cranmer to addresse his *letters* to the *King* him-
 self. But for the Lord *Protectour*, he had his
 crush a yeare and a half before (never restor'd
 again to his *Power* or *Office*, admitted onely by a
New oath; to serve but as a *Counseller* at large)
 and in the first *sitting* of this *Parliament* which
 altered the *Liturgie*, he was attainted, and con-
 demned, and presently executed, having been
 in no case or place of a long time, to make *Al-*
terations to gratifie *Calvin*. And for Archbifhop
Cranmer; it is true, the foresaid *Active* man writes
 unto him from *Geneva* a couple of *letters*, and
 offers his service in person, to make up our *Arti-*
cles of *Religion*, and to state the *controversies* in *Di-*
vinity (another *project*, it seems, the learned Arch-
 bifhop had then in hand) when he gives him a
 generall touch of the *residui fureuli*, the remai-
 ning *stumps* and *roots* of *Poperie*; together with the
 cause thereof (as he conceived) the *Lay-mens*
 swallowing of the *Impropriations*: But hath not in
 all the two *letters*, so much as one syllable of *Al-*
tars or amendment of *Liturgies*. And what *Date*

d Sed ego fru-
 stra ad eos ser-
 monem con-
 verto, qui fortè
 non tantum
 mihi tribunt,
 ut consiliū à
 tali autore
 profectum ad-
 mittere dignè-
 tur, *Calvinus*
Anglis Franco-
furt Epif. p. 138.
e Cantuariensis
nihil me utilius
facturum ad-
monuit, quàm
si ad Regem
sapius scribe-
rem, Calv. ad
Farell. 15.
Iun. 1551.
Epist. p. 384.
f Iohn Stow.
g Abstract of
the Acts of thae
Parliament, as
Sr. R. C.

In Melchior
Adams in vita
Osiandri.
i Non multo
levius mihi vi-
detur aliud vi-
tium, quod ex
publico Eccle-
siae proventu
aluntur otiosi
ventres, qui
linguâ incog-
nitâ Vesperas
cantillent, Cal-
vinus *Grammar*
Epist. p. 101.

k Vxor siue
Neptis fuit
uxori Osiandri,
Gidwi. in *Catal.*
p. 198. Moram
Norimbergæ
fecit, hospitio-
que Andreæ
Osiandri usus
est. Cum quo,
se undâ con-
iuge ductâ,
contraxit affi-
nitatem, *Antiq.*
Britann. p. 131.
l Calvin Farello
p. 384.

these *Letters* were of, God knoweth; for they have none at all in the *Book*. But the *Date* seems to be much before *Anno 1551*. which is D. *Coal's* conjecture. For in the *first Letter* he presents his Grace with the news of *Osianders troubles*, which he^h stirred up in the yeare 1549. And in the *second* he tells him of a *chanting of Vespers in an unknown tongue* here in *England*; which was inhibited in this Kingdom by *Act of Parliament*, full *two* yeares before the *Altering* of the *Liturgie*. Nor doth it seem that *Calvin* had any great acquaintance with the *Archbishop* (who neither accepted of his Offer in the *Agreeing* of the *Articles*; nor, for ought appears, euer wrote unto him back againe; but sent him a Message by one *Nicolas*, wishing him to write to the *King* himself about the *Restoring* of the *Impropriations*) I say, it doth not seem they were much acquainted, by that first *Letter* that *Calvin* writes unto him. For in that he rails most bitterly upon yong *Osiander*, a *Divine* very neare^k allied unto the *Archbishop*.

But if *Calvins Letter* to the *Protectour* himself be *misdated* (as like enough it is, being but a *Copie* from the *French*, wherein the *Date* was not regarded) then came it to the *Dukes* hands (as some *Letter* from *Calvin* was then delivered to the *Duke* by one *Nicolas*, a Tel-tale of M. *Calvins*, that studied in *Cambridge* in those dayes) but in the yeare 1551. *Buser* being dead before, (which *Calvin* there takes notice of) and the *Liturgie* newly altered.

Let us not therefore, as we tender the credit of the church of *England*, suffer such a famous piece,

as our *Common Prayer-book* is, to be disparaged in this kinde, upon such weak *Flams* and ridiculous *suppositions*. But if any desire to know the reason of the *Alteration*, let him repaire to the *Act* it self, where he may be fully satisfied. He shall finde, it was partly the *m Curiositie of the* m 50 & 60.
Ed. 6, c. 1.
Ministers, and mistakes in the use and exercise of the former Book met withall in the second Book by a clear explanation. Of the which *curiosity* and *mistaking*, whether this removing and placing of the *Altar*, which they found usually so termed in the former *Liturgie*, might not be a speciall branch, I leave to the Readers collection, out of what hath been already delivered in the examination of the *Counsell-Act* in that behalf. And partly also he shall find the *Book* was altered, for the more *perfection* thereof, or (as it followeth n In the same
Act. in the body of the *Act*) *to be made fully perfect*: Not to gratifie *Calvin*, who was Lecturing in his Chaire at *Geneva*, nor to comply with the *Duke of Somerset*, who was a condemned prisoner, looking every day for the stroke of the *Axe*, when this *Book* was passing the severall *Committees* in the upper and Lower house of *Parliament*. And that it seems by any one syllable of the *Letter* to *Farell*, that *Calvin* wrote unto the *King* about the change of the *Liturgie*, is another *blue one*. Reade the *Letter*, and you will be of my opinion,

Yea, but the King in his Answer to the Devonshiremen had formerly affirmed, that the Lords Supper, as it was then administred, was brought even to the very use, as Christ left it, as the Apostles used it,

and as the holy Fathers deliver'd it. I answer, that these *Devonshire-men* (whom the *Doctour* cloaths in this *fair Livery*) were a sort of notorious *Rebells*. And if a *King* (to avoid shedding of bloud) should answer such people clad in steel, *edictis melioribus*, in a more passable language, then will endure Logically examination; is it fit he should be so many yeares after jeered thus, by such a *Mushrom* here on earth, reigning himself (without all doubt) a most glorious *Saint* above in *Heaven*? Besides that, the *Form* that Christ left, the *Apostles* used, and the *Fathers* deliver'd the *Lords Supper* in; is never taken by judicious *Divines* in a meere *Mathematicall* and *indivisible* point of exactnesse; but in a *Morall* conformity, which will admit of a *Latitude*, and receive from time to time degrees of *P* perfection. But I will not lead you to any woods, to borrow shadows for this place: the *Answer* is set down in such capitall Letters, that he that runnes by may read it. The *Rebells* in their third *Article* (set on by the *Popish Priests*) do petition for their *Masse* (that is, that which we call the *Canon of the q Masse*) and words of *Consecration*, as they had it before, and that the *Priests* might celebrate it alone, without the communicating of the people. To this the *King* answers, That for the *Canon of the Masse* and words of *Consecration* (which is in nothing altered in the second *Liturgie*) they are such as were used by Christ, the *Apostles*, and the ancient *Fathers*: that is, They are the very words of the *Institution*. But for the second part of their Demand, which was

p And so the
King early con-
ceived it. That
we may be en-
couraged from
time to time
further to tra-
vell for the
Reformation,
Proclam. before
the Book of Com-
munion, 1548.
q We wil have
Masse celebra-
ted, as it hath
been in times
past, without
any man com-
municating
with the Priest
Acts and Mon.
part. 2, p. 666.

for

for the *Sacrifice* of the *Massè*, or the *Priests* eating alone, they must excuse him: For this the *Popes* of *Rome* for their *lucre* added unto it. So there is a clear *Answer* to both parts of the *Article*. They should have a *Table*, and a *Communion*, and the *Words of Consecration*, as they were used by *Christ*, the *Apostles*, and the ancient *Fathers*: But they should have no *Altar*, nor *Sacrifice*: for these the *Popes* of *Rome* for their *lucre*, had added to the *Institution*; being, as *B. Jewell* truly calls them, the *Shops* and *gainfull Booths* of the *Papists*.

r Def. part. 3.
p. 315.

And this *Answer* did nothing like our noble *Doctour*. And therefore from making himself merry with the *King*, by a kinde of *Conversion* (borrowed from father *Parsons* three *Conversions*) he wheels about, and breaks a *Lance* upon the *Parliament*: That would take upon them to mend a *Booke*, which they could not but acknowledge to be both agreeable to *Gods Word* and the *Primitive church*. And then he quotes 30. and 60. *Edv. 6. cap. 1.* as if he should say, There's my *Cloak*, and here's my *Sword*, and I stand in *Cuerpo* ready to maintain it, I say still, that this *Agreeablenesse* to *Gods Word* and the *primitive church*, is not to be taken in a *mathematicall*, but in a *morall* point. The first *Booke* was in *some*, the second is in *more* degrees, agreeable to those excellent *Paterns*. But what need I say this, when the *Act* of *Parliament* saith no such matter as is pretended? In that part of the *Act*, where these words are mentioned, some *coertion* and *penalties* were provided for sensuall persons, and refractory

f 3 *Convers.*
part. 2. c. 12.
p. 615.

But yet for the present, this was the pure *Word* of *God*, and the worke of the *H. Ghost*, and no man might mislike or reprove it.

fractory *Papists*, who forbore to repair to the *Parish-churches* upon the establishment of the *English Service*, desiring still to feed upon *hunks*, when God had rain'd down his *Manna* upon them. The *Parliament* (according to their deep wisdom in that kinde) desirous to include some reason in the *Preamble*, of the *smart* that comes after in the *body* of the *Act*, tells the Offenders against this *new Law*, that *Prayers in the Mother-tongue*, is no *Invention* of theirs, as the *Priests* would make them believe, but the *direction* of the *Word of God*, & the *practice* of the *primitive church*. Medling no further with the *Liturgie* in this part of the *Act*, then as it was a *Service in the Mother-tongue*. And so begins the *Act*, That ^r *Whereas or- der had been set forth for Common Prayer and Administration of the Sacraments to be used in the Mother-tongue, agreeable to the Word of God and the Primitive church, &c.* The thing excepted against, was *Prayer in the Mother-tongue*, and this the *Parliament* avows to be agreeable to *Gods Word and the Primitive church*. And I hope, you are not mounted as yet to that height, as to dare to deny it. If any Reader can doubt of so clear an explication, let him look once more upon the *Kings Answer* to the *Devonshire-Rebells*, immediately before this *Parliament*, and he shal finde *Sun-beams* to display all darknesse that can possibly fall upon this point. ^u *To the 3. Ask, for the Service in the English tongue, it hath manifest reasons for it.* ^x *If the Service in the church was good in Latin, it remaineth good in English. An alteration to the bet- ter,*

^r 50. and 60.
Ed. 6, c. 1.

^u *Act, and Mon.*
part 2, p. 666.
^x *Act, and Mon.*
part 2, p. 667.

yet excepts Knowledge he worse then Ignorance. So that
 whatsoever hath moved you to dislike this Order, can
 give you no reason for it. Order, saith the King; a
 godly Order, saith the Parliament: both mean ^{y 50 & 60}
 the same thing, as they use the same words: An ^{Ed. 6. 6. 1.}
 Order for Common prayers in the Mother-tongue. So
 that Father Parsons and you must unlaugh again
 this foolish Laughter, which you made without
 cause upon this Act of Parlements.

V Vell, let the King, the Counsell, and the Par-
 liament order what they please; two things he
 will make good: first, that if Origen, or Arnobius
 do^r say they had no Altars in the Primitive Church, ^{2 pag. 45.}
 they meant; not any for bloody, or externall Sacrifices,
 as the Gentiles had. V Where you see, he is almost
 come to that we have been wrangling for all this
 while. That they had no Altars for externall Sacri-
 fices. And shew me, that ever one Father or School-
 man did teach a necessity of an externall Altar
 to an internall Sacrifice; and I will yeeld him the
 better of the Controversie. But I see his Loop-hole
 already; he will help himself with those words,
 As the Gentiles had: Although it be, God wot,
 but a poorer bift. And secondly, he will make it
 good, that the Church had Altars, both the Name
 (which the Letter denies not, but onely the name
 applied to the materiall Instrument call'd the
 Lords Table) and Thing too; a long time together, be-
 fore the birth of Origen and Arnobius. This later part
 would prove too heavie a Buckler for any man to
 take up, that were to fight it out with a Scholar in-
 deed. For the Writer of the Letter doth utterly
 decline the Combat, retiring himself to his 200

a Rotwinck Fasti-
cul te n'por.

P. 12. Item que
le Messe ne
fut celebrée,
si non sur l'
Autel, Les
fleurs & manie-
res de temps,
translated by
Surget, 1483.
and augmented
by Peter D'efrey,
1513.

years, (which will not serve his Turn, for al his
Caution, if^a *Sixtus Primus* did first appoint that
Masse should be said no where, but upon an *Al-
tar*) as to an advantage of ground, and turning B.
Jewell against this *Goliath*, without averring any
thing of his own, beside the testimony of S. Paul: at
which this *Doctur*, like that drunken *Gossip*, saith,
Amen; when he should have said, *All this I sted-
fastly believe*. But having to do but with this
man of rags, I dare undertake him in both the
points; and if I could fully satisfie that place of
Tertullian in his Book *De Oratione*, will adventure
my credit, to wipe his nose of the rest of those
Testimonies produced by him. And all this while I
am no *Champion* for the *Writer* of the *Letter* (who
hath withdrawn his Neck out of the Collar) but
of the great *Champion* of our Church, B. *Jewell*.

b Pag. 45.

c Art. 3. p. 145.

a Because Abra-
ham Isaac, and
other Patri-
archs built A-
hars unto the
Lord, before the
Tabernacle or
Temple were
ercted. *Surv. in 3.*
tom. 3. 4. 83.
disp 81. Sect. 5.
So saith *Walafr.*
Strabo de rubm
Ecclesiast. c. 1.

For the first therefore, because B. *Jewell* saith,
b that then the faithfull, for fear of Tyrants, were
fain to meet together in private houses, &c. therefore
it was, they were not so richly furnished, or at leastwise
they had not such *Altars*, as the *Gentiles* had, saith
D. *Coal*. But B. *Jewell*, when he spake those words
of their wanting of Churches in the *Primitive*
Church, addes presently a word, or two (which
this *Doctour* did not unwillingly forget) c And
may we thinck that *Altars* were built before Churches?
V Which thought it be not altogether an unan-
swerable Question (for men are of opinion that
Altars were built before the Churches;) yet is it
sufficient to declare the impudencie of this man,
that would undertake to answer *Origen*, and *Arno-
bins*, out of B. *Jewell*, B. *Jewells* conclusion there
is,

is, that *M. Harding* was ill advised to say confidently, that *Altars* have ever been, since the Apostles times.

And he answers fully out of *S. Austin*, the Doctor's Objection, that *Altars* being then portative, and carried by the Deacons from place to place (which the learned Papists do not deny) they might have had *Altars*, although they had no standing Temples. That is, portative *Altars*, not of Stone fixed to the walls of the Church (as our late Popish *Altars* be) of the which *B. Jewell* might very well make his former Question.

Now for that other *Flam*, That *Origen* and *Arnobius* should deny their having onely of *Heathenish*, but not of *Christian Altars*; although it were enough to stop the mouth of this *Ignoto*, to set down the Testimonies of those great VVorthies of the reformed Church, who (with *B. Jewell*) expound these two Fathers, of the having no *Altars* at all; as the *B. of Duresme*, *B. Mornay*, *Desiderius Heraldus*, *Monsieur Menlin*, *Hospitalian*, and others; yet because he thinks he hath gotten the Cowards advantage, to put us to the prooffe of the Negative, presuming onely upon the justice of the cause, I will undertake him upon these hard conditions.

For *Origen*; it is clear'd in a word, that he was not interrogated, and consequently that he never answered, concerning the *Heathen* or *Pagan Altars*. For *Celsus* his adversary (what Countrey-man soever he was) disguiseth himself as a Jew disputing against the *Christians* in all that discourse. And it were an Argument fitting as wise a *Rabbin* as our *D. Coal*, to prove the *Christians* to be

Institut. lib. 6.

c. 1.

g lib. 2. de Miss.

c. 1. p. 171.

h Digress. lib. 2.

digress.

i in his Answer,

to the Replique

Controvers. 10

1 De Orig. Al-

tar. p. 6. c. 34.

1 Mexi 7

πε & Κε & σ

18 d a r

ω C d s 7 18

σ c w u e l s

ω π σ π ο ι σ

Orig. contra

Clef 1. 1.

m. 6. 1. 2. 3.
Ex. 3. 1. 2. 3.
2. 1. 2. 3. 4.
1. 2. 3. 4. 5.
1. 2. 3. 4.
1. 2. 3. 4.
1. 2. 3. 4.
1. 2. 3. 4.
1. 2. 3. 4.
1. 2. 3. 4.

Atheists, because they had not (which they themselves abhorred to the death) *Pagan Altars*. But *Celsus* his objection is to the purpose and *generall*, that the *Christians* had amongst the selves a *secret* or *secret Token*, *apud nos* of some *invisible combination*, that they erected no kinde of *Altars*, as all other Sects and Professions (not being *Atheists*) amongst the *Jews* and *Gentiles* did. And to this *generall* Objection the Answer was like-*wise generall* (or very *impertinent*) that they had *no Altars at all*, but those *immateriall Altars* we spake of before, in the *Souls* and *Consciences* of holy men.

n. Potest hoc
intelligi sim-
pliciter, quod
nulli haberet
simpliciter,
Desid. Herald.
ad Arn. 1. 6. p.
342.
• Institut 1. 6.
c. 5. p. 464.

p. Greg. Naz.
4. 1. 2. 3. ad-
vers. Julianum.

And *Arnobius* well weighed, comes to the same effect, For howbeit he had not to do with *Jews*, but with *Gentiles*, yet the Objection is in *generall* termes, not, that they erected no *Altar* for their *Gods* and *Sacrifices*, but that they built them no *Altar*, *verenerationis ad officia*, to officiate upon in any kinde of *divine worship*. And so *Desiderius Heraldus*, the best *Criticke* extant upon that Book, delivers himself, That this may be understood *simply* and *absolutely*, without any relation to the *Pagan Altars*. Holding an opinion elsewhere, that simply and absolutely there were no *Altars* erected in the Church of God, before *Tertullians* time. But this will appeare yet more clearly by a place of *S. Cyrill*, which the L. of *Duresme* doth thorowly examine to this purpose. For *Julian* the *Apostata* had been a *Reader* of our Church, and knew the generall practice thereof, and that it had been in him a ridiculous thing to imagine, that the *Christians* should have any *Pagan Altars*.

Nay

Nay the *wittie Prince* takes notice of it, that the very *Jewes* do sacrifice, and have an agreement in that particular with the *Pagans*, and yet concludes bitterly against us (as he conceives) *Offerre Sacra in Altari & sacrificare cavetis*, You *Christians* are most scrupulous in offering of any *Sacrifice* upon your *Altar*. And to this (as the Learned Bishop well observer) *S. Cyrill* answers not one word: which had been prevarication before *God* and *man* if the *Christians* had acknowledged in those dayes, any *Christian Sacrifice* upon a *materiall Altar*. And in *Minutius Felix*, (if it be well observ'd, and rightly read) there is as pregnant a testimony as this of *S. Cyrill*. Some one had written of the *Christians* (for you must read it *fabulatur*, not *fabulantur*) that a *Felon* punished for his offence, and that woeful wood of the *Crosse*, was all the Ceremonies of the *Christians*. Whereupon *Cacilius* the *Pagan*, running descant, saith that the *Authour* had suited them to a hair, and built them *Altars* fit for such wretches, ut id colant quod merentur, making them to adore that unluckie tree, which they had so well deserved. So far he goeth with his *Authour*. But coming in the next Page, to charge the *Christians* himself, he moves this Question; Why do they keep such adoe to conceal, quicquid illud colunt (not, colimus) that, whatever it be, they (the *Christians*, not we the *Pagans*) do really worship? Cur nullas *Aras* habent? What is the matter they have no *Altars*? Then further in the Book, when *Octavius* comes to make his *Repartee* to all this, he saith, *It is not*

q Er qui hominē summo supplicio pro facinore puniūt & Crucis ligna feralia, eorū Cere- monias fabulatur, (W. Wo- warius; fabulatur, & Des Heraldns readeris) con- uētia perditis sceleratisque tribunt Al- taria, ut id co- lāt quod me- rētur, *Minutius Fel. p. 20. juxta weril edit.* Infelici ar- bore suspēdi- to, In 12 Ta- bul.

Putaris autē nos occultare quod colimus fidelubra & aras non ha- bemus? Vt- rejiciam ei suum munus, in gratum est Cum sit lita- bilis hostia- bonus āmut & pura mēs & sincera con- scientia, 7-73.

† Plinius Secundus.
 l. 10. ep. 9. Co-
 pare with this
 Epistle of
 Tertulian; Plinius
 Secundus cum provin-
 cia regeret,
 damnatis qui
 busdā Chri-
 stianis, qui-
 busdā gradu
 pullis, &c.
 Allegas pre-
 ter obstinati-
 onē non sacri-
 ficandi nihil al-
 liund se de
 sacris eorum
 comperisse,
 Apologos, adver-
 Gentis. And
 Baronius is of
 opinio, that Plinius
 himself doth
 take notice in
 that Epistle, of
 the Christians
 receiving the Sa-
 crament of the
 Eucharist, To
 2. ad annum
 104. dist. 4.

with any desire to conceal the object of their worship,
 that they have no Altars: But that with them, the bot-
 tom of their heart supplies the Altar, and a good
 intention the hallowed Sacrifice. VWhere I ob-
 serve two remarkable circumstances; First, Gods
 truth acknowledged by the Father of Lyes, the
 Divell himself; by the mouth of a Pagan, That
 the Tree of the Crosse was the Altar of the Christians:
 And then a joynagrement of Tacilius & Octavius,
 the Pagan, and the Christian, That for the setting
 forth of that (what ever it be) that they, the
 Christians, then worshipped, they had no visible
 erected Altar. And I hope I have set before you
 more solid stuffe then the *Quelque-chose* of the
 poore Doctour, to nourish your consent to B.
 Jewell in this point, That in Origen and Arnobius his
 time, there were in the Church of God no ma-
 teriall Altars. I will conclude with an observati-
 on, that hath much inclined me towards this
 Opinion; howbeit I do not finde it stood up-
 on by any other, because peradventure it is but
 an Argument drawn from the Rack, and more
 passable in the Civil Law, then in Schools of Divi-
 nise. Plinius Secundus, a very witty and lear-
 ned man, making strict enquire, against the
 Christians, and desirous to know exactly, what
 they did in his Province of Bithynia at their
 private meetings, and congregations, learn't
 what he could from Agastata, revolted from the
 Faith twenue yeares before, who before his face,
 sacrificed to the gods, and adored the image of
 the Emperour. And having collected from them
 the

the substance of all the *Christian Profession* in those dayes, put two yong *Christian Maids* upon the *Rack*, who in their *Confessions* agreed word for word with the former *Apostata's*. I finde in those *Extracts*; continuall meeting at their *Love-feasts*, (together with the which the *Communion* was usually administred in these dayes) untill all *wakes* were put down by the *Emperour Trajan*; but I do not finde one syllable to fall either from the poore *Maids*, or the *Apostata's* themselves (who knew but too well what those things were) of the *Christian materiall Altar*.

And so much for *Bishop Jewells Negation*; now for *Bishop wouldbees Affirmation* of *Altars* in the *Primitive Church*.

It is (saith he) most certain (as you found every thing to be which he said bevore) that the Church had *Altars*, both the name and the thing; and used both name and thing a long time together, before the birth of *Arnobius*. This is the ground he means to fight it out on. And in the leading up of his men, make it good, he placeth, as *Captain* of the squadron, a stout *Mauritanian*, to wit, *Tertullian*. And he hath reason for it. For if *Tertullian* make not the Charge upon *B. Jewell*, I am sure of it, none of the rest (of this Band) will hurt him: And if this *Leader* should chance to be overcome,

— in uno vicio possessas

Romanumque decus; —

we shall make wash work with the rest of his followers. The more probable authority that can be

^u These were Sodalitates, Companies, or Colledges of Artisans, such as they have in London. Amongst whom there was a Fellowship, (as the Greek word signifies) and now and the Good-fellowship. Upon a motion made by *Plinie* for a *Companie* of Iron-mongers or Armourers in *Nicomedia*, *Trajan*, a warre Emperour, put down all the *seminings* because he call'd to minde, istas civitates ab ejusmodi factionibus esse vexatas. See *Epistle*, *Plin.* l. 10. ep. 43.

x Pag. 46.

y *Pet. Arbis in Satyr. de Corona.*

¶ Tertullianus
 probabilis citat
 videantur, De
 Miss. l. 2. c. 1.
 p. 175.

¶ Stationes, i.e.
 Ieiunia, La Cerdas.
 Publici Ecclesie
 generalis que con-
 ventus, quibus pii
 non iubeantur
 stare in Ecclesia
 diutius, & com-
 ore: e coram Do-
 mino ad actiones
 sacras.

Fr. Iun. in hunc
 locum. A milita-
 tia Romana
 tractu & usur-
 patum voca-
 bulum.

Nunc ad Ba-
 silicas, nunc
 ad Martyria
 stantes & ar-
 tenti preca-
 bantur, præ-
 cipue die Do-
 minico, Beat.
 Rhenan in Ter-
 tullian, l. 2. ad
 uxorem.

b Anno aper-
 te de sacra
 Mensa loqui-
 tur? Mornæus,
 ubi supra. c

Quilibet edi-
 tior locus.

Qui in publi-
 co aliquid dicere volebant, semper ex edito loco, quasi suggestu vel tribu-
 nali, pronuntiabant. Vt cespititia tribunalia in castris. So. *Basmos* in Lucian,
 in *Alexan.* Abunotichite, for any high place. For such a companion would not have been
 suffered to clamber up an Altar. So that high stone, that Apollonius stood upon
 when he cried, *Καλῶ. Εἰς αὐτὸν* of him that stab'd Domitian, Philostratus in *vita A-*
pollon. Salmaeus in *lib. de Pallio*, p. 396. Locus planus editusque. *Varr. de re Rust.*
casl. l. 1. c. 54. As Rocks that seem higher than the Sea; Saxa vocant Itali me-
 diis quæ in fluctibus Aras, *Æneid* 1. Fr. Iun.

be produced (as the Lord's plessed doth acknow-
 ledge) is this of Tertullian in his Book of Prayer.
 will not thy Fast or Publick meeting prove the more
 solemn, if withall thou celebrate the same at the Altar
 of God? That noble Lord (because of the menti-
 on made of the Eucharist in the words before)
 conceives it a clear case, that, by this *Ara Dei*,
 in his African and affected stile, he means plain-
 ly, the Lords Table, I will adde some reason for
 this opinion. Ara in Tertullian doth not signi-
 fic an Altar, but any hillock or advantage of ground,
 or Stall or Table to stand upon; as appears plain-
 ly by that in his Book *De pallio*; Soleo de qualibet
marginē vel ara medicinas moribus dicere; I am
 wont (saith the Mantle, alluding to the fashion
 of the Stoicks) to prescribe Medicine to the
 manets of men, upon every brink, hillock, or stall
 that is presented unto me. Because therefore the
 Lords Table, upon which the Sacrament was ad-
 ministred, was in a kinde of height, rising and
 elevation from the Pavement of the Church, he
 calls it, *Ara Dei*; not that Altar, but that Ri-
 sing, or Table of Almighty God. And when
 these two places are well understood and compa-
 red together, and notice also taken that the word
 is not otherwise used by Tertullian in any place

but this one, I shall not be afraid to submit the

interpretation

interpretation to any learned Reader. Secondly, *Tertullian*, of all the Fathers, doth most allude in expressions to the fashion of the *Gentiles*. Their fashion (as we touch't heretofore) was of every Sacrifice they made, to give a portion or share to their especiall favourites. *d Plautus in Amphitr. Act. 3. Scen. 3.* *Vt re divinâ factâ, mecum prandeat*, saith, *Plautus*, That Sacrifice being done, he might come and dine with me. *e Theocr. in Bucol.* And so saith the *e Poet*,

——— ὡς τὴν δὲ θύσας

Τὰς Νύμφας Μορσῶνι καλὸν κρέας αὐτὶ καπέμψον

When you next sacrifice to the Nymphs, forget not to send a good piece of flesh to your friend Morson. Because therefore in *Tertullians* time, they did not (as we now do) eat the consecrated bread upon the place, but (as it here followeth in the next word) *accipere & reservare*, reserve it and carry it home with them, as the *Heathens* did their τῶμον, or portion (as *Theophrastus* calls it) from the Altars into their houses; *Tertullian* alluding to these Reservations from the heathen Altars, doth *we, & you, say.* call the *Communion-Table*, *ARA DEI* Gods Altar. Lastly, *Tertullian*, by naming his Sacrifice immediately before, *Sacrificium Orationis*, to be but the Sacrifice of Prayer, doth clearly interpret what he means by his Altar, to wit, a *Metaphoricall* and *improper Altar*; as we shewed abundantly heretofore. I will adde hercunto for a parting-blow, that *Desiderius Heraldus*, as strict an examiner of *Tertullian*, as any we have this day in Print, was so little moved with this Authority, that howbeit he grants Altar to have

g Digress. l. 2. have been in the Church in *Nazianzen's* time, yet
 Digr. 4 For whē doth he clearly affirme they were brought in
 be bad shew'd after g *Tertullians* time. I could adde a fourth ex-
 the other place, position of these words, made by a most *Learned*
 Aris Dei was and *Judicious Divine*, one D. Coal, That h *Tertul-*
 to be read, Cha- lian by an *Altar* in this place means as *Ignatius*
 ris Dei; yet he doth in his *Epistle at Trallenses*, that is, an *old*
 faith, After- woman; But that I am afraid you would take it
 ward, that is, as to be, not a *Tale of an old Wife*, but an *old Wife's*
 ter *Tertullians* *Tale*.
 time, Altars ca-
 me to the Church
 Where he is to be
 read, Postea
 autem (not as
 it is falsely prin-
 ted, Poste an-
 te) cum Alta-
 ria in Eccle-
 siis constitui
 coeperūt, Aris
 etiā atq; Al-
 taribus sup-
 plices accide-
 bant p. 277.
 h P. 47, And
 Дуоуъсїюу 78
 Оѣѣ, Gods Al-
 tar, as *Tertul-*
 and S. Cypr. did after call
 it ad *Tarsens*.
 i *Basilius* item ex
Bellarmino. Ri-
 ves *Chath. Orr.*
 tom. 1. p. 516.
 k *Depravations*
 p. 283.
 l. In locum.
 m In locum.
 n L. de *Miss.* c. 1.
 o *Digress.* l. 2. dig. 4.
 p *Ad arā* *Dofhada*
 q *Observ.* l. 2
 observ. 22.

Being therefore rid of this *Captain*-authority,
 the rest will quickly vanish of themselves. And
 that *Geniculatio ad Aras*, which the *Doctour* quotes
 out of *Tertullian*, *De pœnitentia*, is a *Testimony*,
 that never was in the *Book* at all. *Adgeniculari Ari-*
dei, to kneel to the *Altars* of *God*, was there *once*,
 I confesse, and much made of by i *Bellarmino*
 and k *Pere Cotton*: But is now like a *Coward* got
 out of the *Book*, and runne away: The true rea-
 ding being *Adgeniculari CHARIS Dei*, To
 kneel to *Gods* Favourites, the *Saints* and *Priests*,
 to intercede for them. A likelier matter, a great
 deal, in men that did *penance*, then to be *knee-*
ling at the *Altars* of *God*, which in those dayes
 they durst not *approach* by a great *distince*, untill
 they had undergone all that was enjoined them.
 And this *Critisme* is none of ours *originally*, but
Pamelius his, corresponding with the *M. S.* in
 the *Vaticane Library*; but approved by l *La Cerdo*,
 m *Iunius*, n *Du Plessy* o *Heraldus* p *Salmasius*,
 q *Albaspinæus*, and all men else, beside this poore
Docteur.

As

As I was writting of this, I was shewed a *Latine Determination*, that goeth from hand to hand, well languaged, but of poore *stuffe* and *substance* (God he knoweth) ayming to prove, that look what *Ceremonies* were used about the *Altar* before the *Reformation*, ut & *virtute Catholica consuetudinis*, by power and force of any generall *Custum*, though passed over in deep silence by our *Liturgie*, are notwithstanding commanded, as by a kinde of *implicite precept*, even unto us that live under the discipline of the *English Liturgie*. VVhich is a doctrine so contrarie, not onely to that Chapter in our *Liturgie*,^r *Of Ceremonies, why some be abolished and some retained*, but evē to the *Act of Parliament*, that appropriates the *addition* of any more *Ceremonies* of that nature, then the prescribed in our *Book*, unto the person of the *King himself*, that I cannot believe, that any *Divine* should publish the same, otherwise then in a *Merriment*. The same *Writting* doth except against this new reading of this place in *Tertullian*, *Charis Dei adgeniculari*, (embrac't, as I said before, by all learned men of both *Religions*) because it is not said, *Charis Deo*, as he thinks all the *Africans*, *Cyprians*, *S. Austin*, and the like, would say; and because doers of *penance*, though they might not at the *first*, (as *Pamelius* objects) yet might well at the *last*, when they came for their *Absolutions*, approach the *Altars*. VVherein this *pocket-Author* is very wide in both his *Criticismes*. For why should not *Tertullian* say as well *Charis Dei*, as *Aris Dei*, *adgeniculari*, which he himself would make him speak?

^r Book of Com.
Prayer, of Cere-
monies.

^c 1. Elif. c. 2.

z As Charo
cognatio, Ter
tullian. de Idol.
c. 10. Chari di
cuntur liberi.

Turneb. Adver
sar. l. 18. c. 14.

Charixά T Agō
Xwō liberi,
Iun. in Tertull.

de Idol. p. 105.
u Menæchm.

Act. 1. S. 1 Cha
ris meis, i. e
liberis meis,
qui sūt nobis
clarissimi.

Lambin p. 419
Chari dicun
tur liberi,

Taubm. p. 598.
x Divin. Instit.

l. 6. c. 12. Eibl.
Par 10. 2 p. 226

y Appellatio
ne Charorū in
terdum liberi
intelliguntur,
more Græco
rum qui Libe
ros φιλᾶτα

appellant,
Lambin. in Me
næchm. Act. 1.
Sc. 1.

z Nec amissi
onibus Cha
rissimorum

Tertul. lib. de
Patientia, c. 14. Which S. Cyprian, his Scholar, calls, A missionem Charorum, lib.

de Patientia c. 9. ‡ Volo ut Impatiētiæ sit in secundo casu, vividore & acri
ore sententiā, La Cerdain locum. Sic Affines cupiditatis deprehendemur,
Tertull. lib. de Patient. c. 7.

But that he knoweth not what *Chari* signifieth in this place. The word is here a *substantive*, and signifieth *Children*: as *Peniculus* in *Plautus*,
Domi domitus fui usque cum charis meis.

I have been hampered all this while at home with my poore *Children*. And so *Laetanius* calls the *Widow* and the *Orphans*, *Charis Dei*, Gods peculiar *Children*. And this in imitation of the *Greeks*, who call their *Children* τὰ φιλᾶτα *Yea*, we have both these expressions in the *Africane* writers, speaking of Iobs z losse of his children. And that the *Africane* Fathers also use it in the *second*, not in the *third* Case (as the *Determinatour* would have it) appears by ‡ *La Cerdas*, upon that of *Tertullian*, *Lib. de Patient. c. 9. Quis omnino impatientiæ natus, &c.* And so the doers of *Penance* in this place are said, *Adgeniculari charis Dei*, to kneel before Gods peculiar *Children*. And as much more is the man deceiv'd in his other conjecture, that this *Adgeniculation* was before the *Altar*, when they came for *Absolution*. God knowet, few liv'd in *Tertullians* time to come for *absolution*, the *Penances* for slender faults were of so long *Continuance*. But whereas there were foure severall *degrees* of publick *Penance* in those severer times, call'd in Latine *Fletus*, *Auditio*, *Substractio*, *Consistentia*, *Weeping* before the *Porch*, *Hearing* in the *Porch*, *Lying* all a long on the *Church Pavement*, not far from the *Porch*, in expectation of the *Bishops* prayers and blessing, and

Standing

Standing with the people within the Church to partake of their *Orisons*, but not of the *holy Sacrament*: this *Adgeniculation* was in the first and not in the last *degree*; and to procure the *Priests* to en-joyne, and not to *dissolve* their *penance*, as ‡ learned men observe. And the words that follow in *Tertullian*, do prove clearly that this was not the last act, and done to the Priest alone, *ad absolutionem obtinendam*, to obtain absolution: *Omnibus fratribus legitimes deprecationis injungere*, to enjoin all the Brethren, an embassage of prayers and intercession in their behalfs: That is, to God, not to the Priests; and that in the *ὑποκλαυσίς*, or first degree of penance, as S. a Basil teacheth us clearly in his Commentary upon the 32. Psalm. And this is enough, if not too much, to wash away this weak conjecture, oppos'd by all learned men, that have lived since *Pamelius* his time. And so much for *Tertullian*.

Irenaeus l. 4. c. 20. is a peaceable man, and fights against none of our side: Making (by a continued Allegory taken from *Deuter. 33. 9*) all to Priests serving at the Altar, who are willing to forsake all and follow Christ. b *Omnis justus, Every sanctified man* (as we quored before) *that makes himself a lively, holy, and well-pleasing Sacrifice, offering Almshouses and the Calves of his lips to Almighty God, is a Priest serving at Irenaeus his Altar. Sacerdos scitus fuit David* (saith he) *David* in this kinde was a proper Priest. And so is this man, *scitus scriptor*, a very proper Writer, to bring in this place of *Irenaeus* for a proper Altar. *S. Cyprian*, l. 1. c. 7.

‡ See it had-
led of purpo-
se by *Albassin*.
Obs. l. 2. Obser-
vat 22. & in se-
quentib. by Pa-
melius on this
place: by Desid.
Heraldus at
large, Digress.
l. 2. Digress. 4.
Ἄλλὰ μετὰ
κλαύσαντα,
ἢ ἡδυνά
ἀνελών, συ-
ζευγνόν
ἄρως ἔχοντι.
And so *Eustath*
ad 9. *Iliad.* de-
fines a prayer to
be πρὸς θεόν

ἄσπερότατον.

b So doth *Nico-*
laus Galasius
epitomize this
Chapter. Om-
nes justos Sa-
dotalet habere ordinē,
Iren. ab illo edi-
tus, p. 245.

c Repetere autem
non potui quem
Scripturæ locum
citet, Pameliuſ &
Goulart.

d Pag. 191.

e As Pameliuſ
himſelf in his

Notes, in librii.

De unitate Ecclē
ſiæ, referreſ it.

f Annot. in librii
Cypr. de unitate
Ecclēſiæ. p. 305

g Nec ſacræ inſti-
tutionis & fun-
ctionis, in Leui-
tica præfigurari,
debitam habuiſſe
rationem Goulart.

h An old Canō
renuſed, Concil.

Chalcid. Can. 3.

Exceptis tu-
telis miſera-
bilium perſo-

narum, & le-
gitimis, ad

quas per le-
ges compelli

poſſent, Goul-
art. Habetur in

Codice Ecclēſiæ
uniuſerſe Can.

180.

Συνδὸν γὰρ
ὡς τὸς αὐ-

αὐτὸν αὐτὸς
ὡς τὸς αὐτὸν

ἀλλ' ὡς τὸν
ἀλλ' ὡς τὸν

ἀλλ' ὡς τὸν
ἀλλ' ὡς τὸν

ἀλλ' ὡς τὸν
ἀλλ' ὡς τὸν

ἀλλ' ὡς τὸν
ἀλλ' ὡς τὸν

ἀλλ' ὡς τὸν
ἀλλ' ὡς τὸν

ad Epictetum, expounds himſelf clearly what he means by an *Altar*, to wit, *Stipes*, *Oblationes*, *Lucra*; the *Contributions*, *Offering*, and all *Advantages* belonging to the mans *Biſhoopricks*, whom they had *ſuſpend*. Interlarding all this paſſage with alluſions to Texts in *Exodus*, *Deuteronomy*, and *Leviticus* (quoting one which c Pameliuſ knoweth not where to finde) *de Sacerdotum altari lebove inſervientium officio*, touching the duties of Priests attending the *Lords Altar*, ſaith d Goulartius. For that famous place out of the eighth Epistle, (*There is one God, and one Church, and one Chair, founded upon Peter by the words of Chriſt. Other Altar, or other Priesthood, beſide that one Altar, and that one Priesthood, cannot be erected*) you know how all the c *Pontificians* interpret. And I hope you would not have the *Popedome* if ſelf ſetled and erected in every *Parish Church* of England. But if you will expound it with the learned *Proteſtants*, then you muſt know, that by the *Altar* and *Priesthood* in this place, he means *Summam Evangelii*, the ſubſtance of the Goſpell delivered by Chriſt and his *Apoſtles*, inviſiting all Chriſtians to the participation of Chriſts death and the efficacy thereof, that they may be collected together and united in him, ſaith learned f Goulartius. Laſtly, for that place in his ninth Epistle; it is a clear caſe, that by *Altar* he means there, *miniſteriall functions* and *offices*, and that with a plain and *literall alluſion* to the Tribe of *Levi* under the g Law. S. Cyprian was angry with one *Geminus Viſtor*, for making (againſt the h Canon) one *Fauſtinus* a Priest, Overſeer of his

V Vill,

VWill, and by that means withdrawing of him from his *calling* and *Ministry*. And enlarging of him self in that Discourse, how carefull God had been in providing *Tithes* and *Oblations* for the *Priest* under the *Law*, giving him no *Lands* and *Husbandries* amongst the other Tribes, *ut in nulla re avocaretur*, that he might have no occasion to be withdrawn from the *Altar*: he aggravates the offence of those *Testatours*, that by making *Church-men*, *Executors* and *Overseers* of their last *Wills*, *ab altari Sacerdotes & Ministros volunt avocare*, will needs withdraw Ministers from their Ecclesiasticall functions, with no lesse offence, then if, under the *Law*, they had withdrawn the *Priests* from the holy *Altar*. So that this place takes my *Doctour* a little by the Nose, that *i cannot endure to be a looker on, and a dull Spectatour*, confined onely to his *Ministeriall Meditations*: but hath not one syllable that crosseth the assertion of B. Jewell, That as yet there was not erected in the Church any *materiall Altars*. S. Cyprian doth allude in every one of these three passages, and the *Doctour* illude and abuse his Readers, *figure-casting* them in this sort, as if he had been to deal with some *ill Spirits*, and not daring to dicit his *Authors* at large. *Nè deberet risum*, lest children should hoot at him with leeres and Laughters.

& But to go higher yet (*ut lapsu graviore ruat*) he tells us, that *Ignatius useth it in no lesse then three of his Epistles*. VVhat it man? If you mean the name, *Ignatius* useth it in five of six of his *Epistles* at the least; if the thing, that is, a *proper and materiall*

i Pag. 10.

* Pag. 46.

Locū hunc
suppositum
esse, luce cla-
rius meridia-
nā est, Exercit.
in epi. ad Magn.
Then in the
Margent, he no-
tes them to be
excerpted out of
the Constitutions
of Clemens, l.
2. c. 59. 60. 62.
Although this
later part doth
not so clearly ap-
peare unto me.
m Exercit. in
Epist. ad Eph.
p. 237.

nEp. ad Trallen.

Οὐδεὶς γυναι-
κας τῷ θυσια-
σχετῷ εἰς
ἐρχεσθαι,
Conc. Lood.

can. 44.

Μὴ ἐξέλθωτινι
τῷ ἀπὸ πάντων
ἐν λαϊκοῖς
πρωτίῳ ἐνδο-
ξερῷ ἐν ἱερῷ
δοξίᾳ ἡγίᾳ.

Concil. 6. in Trall.
can. 69.

p Be de cōtinentia
vilium, locum
intelligit Baron.
Annal Tom. 2 ad
an. num 109 dist 30.
q Cl. ma 2. Constit
l. 3. c. 6 Guebrar-
dus in eundem.

riall Altar; he useth it not in any of these three
insisted on by you. The place in the Epistle to
the *Magnesian* (besides that *Vedelius* conceives it
to be a suppositions fragment, taken out of the
Constitutions of *Clemens*) the man brings in un-
doubtedly to make sport. Runne of all you like one
man, to the Temple of God, is to one Altar, ἐπὶ ἑνὶ
ἱερῷ ἡσυχαστῶν, to one Iesus Christ; Or, to translate
it in plain English, to one Iesus Christ, as to one
Altar. And this one Altar we all acknowledge
to be in the Church. In his next place to the
Philadelphians, he doth expresse himself to mean
by Altar, βελῶν ὁσίων, καὶ ἑκκλησιᾶν, the Councell of the
Saints and Church in generall (as we said before)
and not any materiall Altar; as m *Videlius* proves
at large. For should *Ignatius* mean by the like
speeches, a materiall Altar, when he saith, that if
any mā be not ἐν τῷ τῷ θυσιασχετῷ, within the Altar,
he is deprived of the Bread of God, what should be-
come of women and the Laity, that by an expresse
Canon of a generall Councell, are prohibited from
coming within the materiall Altar? By Altar
therefore in these passages, he must understand
the bosome of the Church. For that place in the
Epistle to them of *Tarsus*; I pity the poore man,
if he be indeed (as they say he is) married to a
Widow. Sure I am, he never read the passage, but
some knavish Scholar exscrib'd it for him, to
make sport withall. The words are these, Ho-
nour, p Widows, τὰς ἐν σεμνότητι, that uphold their Cha-
stity (as *Videlius* translates it) and Reputation as
the Altars of God. But q *Genebrard* himself con-
fesseth

feffeth, that this is a patch taken out of *Clemens* his Constitutions. And were these any vendible commodities amongst good Scholars, that Passage would make more for the *Doctour* a thousand times, then all he hath produced. *Let her know* (saith he) ὅτι τοῦ ἁγίου Θεοῦ *that she is Gods Altar, and set her down in her house*, ὅτι γὰρ ἡ ἁγία οὐ ποτε τὸ Θεῶν ἑστίασεν, *for the Altar of God never useth to run or gad about.* And well said, most *Metaphorically Clemens*! Here's an *Altar* indeed! An *Altar* becomes much better the *upper end* of his Table, then the *upper end* of his Church: though not but of love with the *upper end* in that place also. And yet men sometimes make use of these *Altars*, if they be richly set out.

— r *Optima summi*

Iam via processus vetula fortuna Beata.

Juvenal. Satyr.

A yong Scholar that was reading *Callimachus* his Hymn of *Apollo*, concerning the famous *horn. Altar* buylt at *Delos*, hearing me and a neighbour-Minister of mine somewhat pleasant about this *Widow-Altar*, and other fond passages, in those foisted Constitutions of *Clemens*, brought me the next morning this *Allusion* between the passage in his Authour, and that in mine;

Ἰ' Ἀρτέμις ἀγῶνισα καὶ κατὰ βωχεῖς
Κυδῖα δ' ὄν, φερέεν δ' ἐπ' ἄλκιβωμον Ἀπολλων.

*f Callimach.
Hymno in Apol.*

That is,

Carbo alleging *Pathers* for his ground,
No *Altar* there, but a *chast widow* found:
Which yet not unbecame his new device
Of *Widow-Altar* without *Sacrifice*.

Y

From

From this *chast widow* may his finde such aid,

ΜΗΤΕ ΚΟΨΗΣ

ΔΕΛΩΔΟ,

ΜΗΤΕ ΤΙ

ΕΛΛΕ ΔΕΣΜΟΣ,

Plut. de solertia

Animal. p. 983

ΕΥ ΤΟΙΣ ΕΠΤΑ

ΕΛΕΜΕΔΙΟΙΣ

ΚΕΑΜΑΣΙΩ,

Ibid.

x See the Mag-

deburgenſes,

that make many

exceptiō against

them, Centur. 1.

p. 544.

ΕΠΙΔΙΛΙΤΑ

Confecta

quædā, Diony-

sius Exig. &

Hervetus.

x Imo cū ad-

huc superſtes

Dominus

munus prædi-

cationis obi-

ret, ex his quæ

dabātur, unā

cū ſuis victū

capere con-

ſueverat. Iu-

das enim ha-

bens loculos.

&c. Ad Apoſto-

lorum poſtea pe-

des Credentes ob-

lationem facie-

bant. Baron, An-

tom. 1. p. 313. Et

hunc locum citat

Binius, ad hos

Canones.

As *Phæbus Altar* did from that *chast Maid*;

V Who with her *Bow* that *crooked matter* brought,

V Which be at *Delos* to an *Altar* wrought.

That *Virgins horns* lay t joint leſſe ſmooth, and ſheen

Such thoſe our *Widows* plant have ſometimes been :

Yet was that u *wonder of the World* i wiſ;

V Ve make no *wonder in the Word* of this.

For the 3 *Canons* of the *Apoſtles* (to ſay nothing

how all good Scholars eſteem theſe *Canons* but

as ſo many x *Pot-guns* he that ſhall reade what was

and what is preſented on theſe *Altars* for the

maintenance of the *Biſhop* and all his *Clergie* (the

Tenths being then due, but not then eſtabliſhed)

as *Hony*, *Milk*, *ſtrong Drink*, y *Sweet-meats*, *Fowl*,

Fleſh, *Roots*, *Grapes*, *Eares of Corn*, *Oil*, *Frankincenſe*,

and *Fruits of the Seaſon*, will conceive them to be

rather ſo many *Pantries*, *Larders*, or *Store-houſes*,

then conſecrated *Altars*. And indeed they were

ſuch, as are call'd in the *Greck Liturgies*, ΠΕΠΟΘΕΣΙΕΣ,

or *Oblation-Tables* : which no learned man but

knoweth to be *Vtenſils* quite differing from

the *holy Altar*; however called *Altars* by theſe

Canons, by a manifeſt *alluſion* to the *Altars* of

Oblation among the *Jews*. And as a *Baronius*

himſelf implieth, *Judas* his *Bagge*, and the *Apo-*

ſtles feet, (from whence theſe *Oblations* had their

raiſe and beginning) may with as good reaſon, as

theſe *Tables*, be termed *Altars*, Of his place,

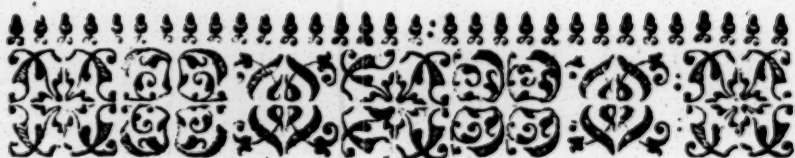
above all indeed, of *Heb. 13. 10.* wee have

ſpoken indeed but too much already. Laſtly, I

have peruſed reverend B. *Jewell, Artic. 13. Diviſ. 6.*

and

and do finde , that there he cites many Fathers that mention but one *Altar* in one *Church*, and that placed in the *midst* of the Congregation; (which this *Doctour* doth not observe) and that (he thinks) this *unitie* of *Altar* was kept in the Church of God, untill the Councell of *Antisiodorum* : But I cannot finde, with all my perusall, one word in him, why it should not be properly call'd a *Table*, and not an *Altar*. But perusing withall the *third Article*, and 26. *Division*, I finde he declares himself in those words, with which I will conclude this *Chapter*, and withall (if it please the *Doctour*) the whole *Controversie*. *And notwithstanding it were a Table, yet was it also called an Altar: not for that it was so indeed, but onely by allusion to the Altars of the old Law. And so Irenæus calleth Christ, and Origen our Hearts be Altars indeed, but onely by a metaphor or a manner of speech. Such were the Altars which were used by the old Fathers immediately after the Apostles time.* And this is all that the *Letter* desires the *Vicar* to know and observe.



· C H A P. VI.

Of Extravagances. Misquotation. Book of Fast. Chappells and Cathedrals. The Fast of taking downe Altars. Altars in the old Liturgie. Children of this Church and Common-VVeal. The name of the Lords Table. O-vall Table. Pleasing the people.

THe last Chapter contained the *Sixth* (as the *Canonists* term it) this, the *Extravagants*, or V Vild-goof-chase of this second Section. V Vherein the *Doctour* divertis his fury, from the *King*, the *Counsell*, the *Parliament*, and B. *Iewell*, upon the *Writer* of the *Letter* againe; but all upon a *high-Germane* or pickt *Quarels*, not worth tow rushes apiece.

*a Querelles
& Allement.*

Pag. 21.

First, he chargeth the *Writer* with lending *lame Giles* a pair of *Crutches* to walk upon, and some *d Arrows* to shoot at the *Altars*, and the *Bowing to the blessed Name of IESUS*. V Vho this *Claudius Gillius*, or *Lame Giles* should be, I connot guess;

guelle; nor is this *Cripple* known by any in our Neighbourhood. He may be much older then the *Letter but now sought after*. And this Doubtour may halt before his *Cripple*, when he talks of *Canons* 1471; and again outrunne a *Constable* when he denies the *Canons* 1571. *Pag. 18.* to require *ioyned Tables* for the *Communion*. *Pag. 15.* you say; because you saw it in *Latine: Pag. 18.* they say; because you saw it in *English*. And you may see it, when you please, the easier, because printed by *Iohn Day*. In the mean time, the world may see your wisdom, to trouble the *Presse* with such impertinent *Follies*. c *Pag. 4.*

Secondly, ^d he taxeth the *Writer* with seeming d *Pag. 24.* to cast a scorne on them, by whose direction the *Book of the Fast* in 1^o of the *King* was drawn up and published; as if it were a Novelty or singular device of theirs to call the *Later part* of divine Service by the name of *Second Service: Which the* Discourser slighteth. Surely this is a fierce hunting Dog!

————— *In somnio leprosis vestigia latrat.*

*• Peron. Arhit.
in Satyric.*

He hath dream't of some Hare, and now barks after her. Unlesse (peradventure) all this noise be but to get a bit from his Masters *ex consuetudine magis quàm ex ferocitate*; of a *Custom* he hath got to be rewarded in this kinde, not that he is any way provoked by the *Writer* of the *Letter*. For the *Writer* speaks not one word against this *Partition* of the *Service* in the *Book of Fast*; But the *Vicar* applying the same in his discourse (as it seems) to the *Book of Common Prayer*, and some of his Neighbours boggling thereat, the *Writer* ex-

*f Seneca lib. 2.
de Ira.*

cuſeth it, as done in *imitation* of that grave and pious *Book*, (which never intended to give *Rubricks* to the publick *Liturgie*) and not (as might be conceived) of the two *Maſſes* uſed of old, that of the *Catechumeni*, and that of the *Fruitfull*, a *Parti-tion*, g *deſerted* long ago by the Church of *Rome* it ſelf, as of no further uſe in theſe parts of the world, wholly converted to *Chriſtiavity*. But D. *Coal* being conjured into the Circle of this *Paren-thesis*, knowes not how to get out againe, but *about he goes, and about he goes*, from one abſurditie to another.

For firſt, the *Order of Morning Prayer* is not (as this man ſuppoſeth) nor ever was, the whole *Morning Prayer*, but a little *fragment* thereof, call'd the *order of Mattins*, in the *Primar* of *h Sarum*, as alſo in K. i *Henry* the Eighths *Primar*, (which was in uſe under K. k *Edward* for a long time) as alſo in the firſt *Liturgie* ſet forth by K. l *Edward* himſelf. Beſides theſe *Mattins* or *Order of Morning Prayer*, there were of old, m *Lauds*, *Primes*, *Houres*, *Collecſts*, *Letanies*, *Suffrages*, and ſometimes *Dirges* and *Commendations*. Some whereof are ſtill retained in our *Morning Service*. So that if we ſhould make one *Service* of the *Mattins*, we muſt make another of the *Collecſts*, a third of the *Letany*, and our *Communion* ſhalbe, at the ſoonest, our *fourth*, and by no means our *Second Service*.

Beſides that, according to this new *Reckoning*, we ſhall have (that which I will be bold to ſay no *Liturgie*, *Greck* or *Latine*, can ſhew this day) an *entire Service* without a *Prayer* for the *King*

g Mutatis re-
bus, neceſſe
fuit mutare
Ceremonias.
Quia jã Ca-
techumeni
deefſe incipi-
ebant, & ho-
die nulli ſũt.
Quod ſi ſint
(ut exiſtere
poſſint) Iu-
deis ad nos
tranſeũtibz
& Turcis,
quid artinet
propter pau-
cos veterem
reperere morẽ?
B. Rhenanus of
S. Gregories
chãging of Ge-
laſius his Li-
urgie, Præf. ad
Liturg. Chryſ.
h A Primar of
Salisbury Uſe,
printed 1544.
i A Primar ſet
forth by the
King 1555.
k K. Edwards
Injunct. Injunct.
l l. 121. And
ſo in his Injunct.
Injunct. 23.
m See the two
primars.

King or Bishop, which in our own Liturgie come in after, Thus endeth the Order of Morning Prayer.

Thirdly, The^u Act of Parliament calls it *Service*; not *Services*; and the^o Contents of our Liturgie (which is our Rubrick confirmed) followeth the old distinction in K. Henry's Prime. 9 Order for Morning Prayer; 10 the Letanie; 11 the Collects, Epistles and Gospels; and 12 the holy Communion. And therefore it was a bold part in a Convent-Vicar, to make thereof any other Partition. And the Writer of the Letter shewed (in my Opinion) more good will, then good skill, in excusing his New fanglednesse.

Lastly, the true and legall devision of our Service into the Common prayer, and the Communion, or Administration of the Sacrament; the one to be officiated in the Reading-pew, and the other at the holy Table conveniently disposed for that purpose; as it is the more justifiable, so is it indeed the ancient Appellation. I will not undertake to make good the Antiquitie of S. Peters Liturgie: but I do finde that this part of Divine Service is there called Πρωτονικον, and translated by S. Andreas, Communion. And in S. Ambrose his Liturgie, which all the world knows to be very ancient, it is call'd, q Communicatio, the Administring of the Communion; and by other names in other Liturgies; but nowhere by that of Second Service. And for our own Divines; Archbishop Whitgift, being put unto it by a fiere and a learned adversary, reckons up all the parts and parcelle of our Liturgie, and call's this last of all, the Administration of the Sacra-

ments.

n 10 Elif. c. 2.
o Contents of
the Book of
Common Prayer.

Εἴτα λέγει
κατασκευάζον, i. e.
Deinde legit
Cōmunionē,
Orationem
quę ad sacrā
Eucharistię
participationem
populū
preparat. A
Sancto Andrea,
Bibl. V. Patrū,
Tom. 2. p. 123.
q Sic & in
Ambrosii ano
ubi additur,
& Commun-
nicatio A
Sancto Andrea
ibid.

As, ευχαρισ-
τιαν, The
thāksfing-
part, S. Marc.
Liturg. Biblioth
V. Patrū, tom.
2. p. 32. τῆς αὐτῆς
ἑργασίας, The
Office done
upon the
Table, by
Disputans.
f Answer to the
Administration
pag. 1, 1.

* M. Hookers
Ecclef. Polit. l. 5
dist. 30. p. 248

ment. and M. Hooker speaking of that Case, which this man triflingly toucheth *by and by after*, to wit, *when there is no Communion, and yet some Prayers to be said at the holy Table*, doth not say (as this poore soul would imply) that these *Prayers make a Second service*, but that they were *devised at first for the Communion*, and that that is the true cause, why they are at the *Table of the Lord* (not *alwayes* neither, but *commonly read*. So that those *Directours* of the *Book of Fast*, had (no doubt) their particular reason for the particular *Devision* of those pious *Devotions* (which none but a slight man would offer to slight;) but never dream't (I dare swear for them) to impose upon the *publick Liturgie* of the Church, any other then the *ancient, and Legall Partitions and Appellations*.

And again, before he comes out of his Circle, he is resolv'd to conjure up such a *Doctrine*, as might (if any were so simple as to believe him) turn not a few *Parsons* and *Vicars* out of their *Benefices* in a short time: By encouraging of them (in a Book printed with *Licence*) to set up a *Consistory* in the mid'st of *Divine Service*, to examine the worthinesse of all *Communicants*. And upon what ground think you? Because the *Communicants* (that due provision may be made of *Bread* and *Wine*, and other *Necessaries* for that holy mysterie) are *requir'd to signifie* ^u *their names unto the Curate over night, or before the beginning of Morning Prayer, or at the least immediately after*. After what? Clearly saith he; *after all the Morning Prayer, and before the Communion*,
that

that the *Curate* may hold a *privie Session* in the midst of *divine Service*, and impannel a *jury* of the Congregation, to know whether they be offended against the *partic*. Clearly say all^x other men (and his owne *Latin* translation to boot) *post principium matutinarum precum*, immediately after the beginning of *morning prayer*, that there may be allotted some space of time to make *provision* according to the number of the *Communicants*. And this is the true meaning of that *first Rubrick*, that hath no reference at all to the *three* subsequent. The *second* requires the *Curate* to admonish all y open and notorious evill liveris o those, that is, those y *intenders to receive the Sacrament*, so to amend their lives, that the Congregation may thereby be satisfied. Which were a thing ridiculously prescribed, to be done in such a place, or in so short a time; but is intended to be performed by the *Curate* (*private Confession* being not in use) upon z *private conference* with the parties. The *third* directs the *Curate* how to deall with those that he perceiveth (by *intimation* given and *direction* return'd from his *ordinary*, as the a *Canon* interprets it) to continue in unrepented hatred and malice. These (having the direction of his *ordinary*) he may abstain or keep back from receiving the Sacrament, and that (as we know by experience) in an Instant, without chopping or dividing the *divine Service*. Otherwise, it is a thing unreasonable, and altogether illegall, that a *Christian* man, laying open claim to his right in the Sacrament, should by the meere discretion of a *Curate* be debarred from it. I would

x Vel immediate post principium matutinarum precum, Latine Liturgie, So to a word, Doctrina & Politia Ecclesie Anglic p. 221.

y They must be notorious and known. Answer to the Adm. p. 102.

z Let him communicate with him privily at convenient leisure. The Order of the Communion 1548. p. 6. a Canon 27. compared with Can. 26.

b Cum enim
quilibet Chri-
stianus ex hoc
ipso quodd est
baptizatus, sit
admissus ad
Dominicam
mensam, non
potest jus suum
ei tolli, nisi pro
aliqua causa
manifesta,
Aquin. summ. p.
1 q. 60 art. 6.
Ino quilibet
Christianus ha-
bet jus in per-
cent one Eu-
charistæ, nisi
illud per pecca-
tum mortale
amittat. Vnde
cū n in facie
Ecclesiæ non
constet talem
amisisse jus su-
um, non debet
ei in facie Ec-
clesiæ denegari
— alias da-
retur facultas
nalis sacerdo-
ribus, pro suo
libito, punire
hanc poenā quos
vellent. *Lind-*
wood l. 2. de Ce-
l. brat. Missar.
fol 121.

c Gratianus

part. 2 de con-

secrat. d. 2. fol 47. d Biblioth. V. Patr. Tom 2 pag. 46. e Ibid p. 72. f Biblioth.
V. P. Tom. 6. pag. 75. g Chrysol. in Matth. Hom. 82. edit. Savil. Tom. 2. pag. 150.

be loath to put my Lands, nay my goods and Chas-
tels, and shall I put my interest in the body and blood
of Christ to a private discretion? So might it be in
the power of a malicious Priest (as our learned
b Glosser do prudently observe) to mulct whom
he pleas'd with this most horrible and execrable
punishment. And therefore may not the Steward by
any means keep back these Nimrods or fat ones of the
Earth, from his Masters Table, but warn them fairly
of the danger ensuing, as c Gratian tells us out of
S. Augustine. And indeed it is against the practice
of all Antiquity, that the Priest should offer of his
own head, to keep of any Christened and believing
man from the sacred Mysteries,

It was the Deacon (whose power, as I touch'd
before, our Archdeacons now, by Collation of the Bi-
shop, and prescription of Time, have incorporated in
their Jurisdictions) that alwayes executed this se-
verity: It is the Deacon, that cries out, Τὰς θύ-
ρας, τὰς θύρας Look to the doores, the doores there; in
S. d Basils Liturgie: It is he that shewts out three
severall times, c Οὐ σοὶ ἀπαχρημένοι ἐστέ, On, on
there, get you out there, all you that are to be cate-
chised, in S. Chrysostoms Liturgy. It is the Deacon
that cries, Go out all that are not to receive, go out
Catechument; in the f Ethiopick Liturgie. It is un-
to the Deacons, that S. Chrysostom elsewhere speaks,
g Οὐ μικρά κόλασις, You deserve no little punishment,
if conscious of notorious crimes in any of the Commu-
nioners, συλχω ἢ π μεταχέν ταυτῆς ἡ τροπῆς;

you connive at them to partake of that holy Table. This is the true dignity which God hath given unto you, to look to the worthy and unworthy Communicants; and not to strut it up and downe the church in white or shining Copes and Vestments. And I verily beleeve, that from these ancient times untill this present, the debarring of unworthy persons from the holy mysteries, hath ever been esteemed a part not of the spiritual, but the Ecclesiastical Jurisdiction. The Curate is but to present to the Ordinary, and to admonish the offender, and that in private onely (as I should conceive the Law) lest he prove a proditor criminis, a revealer rather, then a healer of his Brothers infirmities. And S. i. Ausin is cleare of this opinion: *Nos à Communionem quengquam prohibere non possumus, nisi aut spontè confessum, aut in aliquo Iudicio Ecclesiastico vel seculari nominatum atque convictum*, We may not prohibit any man from the Communion, untill he either willingly confesse, or be openly pronounced and convicted (of some notorious crime) in some Ecclesiasticall or secular Court. & Dominicus de Soto is of opinion, that if a sinner do but privately demand the Sacrament of the Parish-priest, the Priest may not deny it him, untill it be pronounced deniable unto him juridicè, that is, by some one exercising Ecclesiasticall Jurisdiction. Howbeit I Suarez and others differ from him in that opinion, affirming the Parish-priest to be restrained in this case, not upon private, but upon open and publick de-

h Peccato occulta poenam publicam inferens, est revelator confessionis, aut proditor criminis.

Lindw. ubi supra.

Sed quia Christus nobis debuit esse exemplum Iustitiae, non conveniebat ejus magisterio, ut ludam occultum peccatorem, sine accusatore & evidenti probatione, ab aliorum communione separaret; nè per hoc daretur exemplum Prælati. (To the Prelates, not to the simple Priests) Aquin. 3. part. 9. q. 81. art. 2. in corp.

So Tertullian; Parùm hoc, si non etiam proditorem suum secum habuit, nec constanter denotavit. De patientia, c. 3. i Tom. 9. lib. De Medicina penitent. c. 3.

Citatur in Gloss. ad 1. Cor. 5. & in Summ. Aquin. part. 3. qu. 80. art. 6. & In 4. Sent. dist. 12. art. 6. In 3. disp. 67. Sect. 3.

mands only But in the case of a *publick demand* the
 1 In 3. disp. 67. 4. *Jesuite* sets downe, in my opinion, an excellent
 Rule. It is requisite for the *Common good*; and the
 convenient order of both *church* and *Common-wealth*, that all *common favours*, which are *publickly*
 to be disposed and distributed according to the *merit* and *dignity* of *private persons* should be dis-
 pensed by some *publick Minister*, designed thereunto by the chief person in that *church* or *Common-wealth* nor according to the *private knowledge* nei-
 ther of that *Minister*, but according to a *publick* and *notorious cognisance*, agreed upon in that *church* or *Common-wealth*. And however a sinner
 doth by his offence against God, loose (as the *School-men* think) his *right* and *interest* in this bles-
 sed *Sacrament*, untill by a new *Repentance*, he makes, as it were, a new *Purchase* of the same; yet,
 m In 4. d. 12. saith *Aquinas*, must he loose it in the face of the
 9. 1. art. 5. church, before it can be denied him in the face of the
 church: Being to be judged (as in all other cases) not by any *man*, nor any *Ministers private knowled-ge*,
 but according to *Proofs* and *Allegations*, before such *men* and in such *places* onely, as have power to admit of *Proofs* and *Allegations*. The *common good* requiring necessarily, that all such *publick actions* of this nature should be reigled by a kind of *publick*, and not *private knowledge*; which once admitted into *Judicature*, would soon fill up the *church* and *State* with a world of *Scandals*, *Injuries* and *Inconvenientes*. And although *publick demanders* of this *Sacrament* are by the *Doctrine* of these *Jesuites* to be *publickly rejected*, when their
 offences

offences are knowne to the *Priest*, either by an *Evidence of Law*, or by an *Evidence of fact*, yet because this later *Evidence of fact* doth arise from a scrupulous and curious examination of the *number* of the *persons* which know the same (and how many of the present *Communicants* be of that *number*) as also of the *quality* of the *place*, the *nature* of the *Crime*, the *condition* of the *Witnesses*, and a thousand other *circumstances*; I had leiver entrust the *Ordinary* for altogether, then trouble a simple *Curate* to charge his head-piece with so many *Quilleis*, and be liable afterwards to answer over in higher *courts*, for the least *misprision*, and *misapprehension* in any of these curious pieces or *Circumstances*.

My practice therefore hath ever been, not to keep back, but to admonish onely, publick offenders, upon the like *evidence of fact*; and that not publickly nei her, nor by *Name*. And I continue the stiffer in this Opinion, because I find sithence the *Reformation*, our Church had once a *Canon* for the *One* (which still may be in some force) but never any footstep of the *other*, being the height of the *Genevan* and *Presbiterij Doctrine*. But for the former, there was (as I said) a *Rubrick* of this nature, immediately before the *Collect*, *You that do truly and earnestly repent, &c.* n Here the *Priest* shall pause a while, to see if any man will wish draw himself. And if he perceive any one so to do, let him commune with him privily at convenient leisure. Privily, not in the church: At leisure, not by chopping and enterloping with the divine Service, But this

n Order of the
commun. 1548.
pag. 6.

(though I think I am very near the right) I submit for all that (for the declaration of the practice) to the learned *Canonists* of our church,

o pag. 27.

p Letter p. 72.

q In 3 part. Tom.
3. q. 83. art. 3.
dis. 81. 5.
r Elis. Inj. 18
s Injunct. of K.
Edw Injunct. 21
t Certain Canons
571. p. 8.
u Advertisem.
Articles for Adm
the Sacrament,
ibid. reviv'd.
c. 24.

His third *Extravagancy* is, That *he so faine would learn of this doughty Disputant why he should make such difference between the Chappells and Cathedrall churches on the one side, and the Parochi-alls on the other: The Laws and Canons now in force looking alike in all. And if there be not some cunning, so make Chappells and Cathedralls guilty of some foule Transgression.* The Reason that the poore man gives, is because the placing of P Tables in Chappells and Cathedralls is not the point in Question. The Reason that you give is void of all reason (though not of all malice) that he should do it to their prejudice: when he tells you at the first, he doth both approve in the Vicar, and imitate in his owne practice their forms and ceremonies. I should conceive, that he could not but know that the Altar in Chappells and Oratories are not amongst the Papists themselves (the Mint-masters of Ceremonies) agreeable in situation to the Altars in churches. And this *q Suarez* the Iesuit could tell him. He might also mark some speciall differences which our Canons themselves do make between Cathedralls and Parochicall churches: As in the r place of Reading the letanies; in the allowance of s Locall Statutes; in t monthly Commu- nions; in u Copes, not onely for him that offi- ciates, but for the Epistolers and the Gospellers, in the Excepting of Cathedralls from delivering up to the Queens Commissioners, the Ornaments and Jewels

levels of their churches, (the Article naming expref-
ly the x churchwardens of every Parifh onely) and
 particularly in an obfervation concerning the
 point in hand, *That whereas in Parifh-churches,*
the ten Commandements were onely appointed to be
printed in litle Tables, and to be fixed upon the wall
over the faid Communion-Boord; there is a fpeciall
Proviſo, that in Cathedrall churches, the Tables of
the faid Precepts be more coſtly & largely painted out.
 Whereof this may be a reafon, That in ſome Ca-
 thedrall churches where the Steps were not tranſ-
 poſed in *tertio* of the *Queen*, and confequently
 y thought fit to continue, and the Wall on the Back-
 ſide of the *Altar* untaken downe, the Table might
 ſtand, as the *Altar* did before, all along, and the
 Commandements be more largely painted out, to
 fill up the length and extention of the ſame. But
 he that will peruſe all theſe *Canons* well, that con-
 cerne the placing and diſplacing of *Tables*, ſhall
 finde, that not one of them names *Cathedrall*
churches; And will eaſily condemne this mans ſup-
 poſition, as childiſh and ridiculous, That every
Injunction given the *Viſitours*, for the *Parochiall*, is
 extendible to the *Mother* and *Cathedrall* church,
 left in many things to her *Locall* Statutes. Vnleſſe
 there were ſome other ſpeciall *directions*, as to *B.*
Ridley in the caſe of *Pauls*; which are not extant
 in *Print*, nor (as I am informed) in the *paper-office*.
 But I do not finde in the *Writer* of the *letter*, any
 ſuppoſable *End* of this Exception, beſide *Caution*
 and *Warineſſe*, not to give any the leaſt offence, or
 ſtirre up needleſſe and unnecellary *controversies*.

His

x 2 *Elif In-*
Junis. 47. For
reſtiments, &c.

y *Orders October*
1551.

2 Pag. 40. 41.

a Acts and Mon.
part. 2. fol. 377.b T. Livius
Prætor

His fourth *Extravagancy*, is a great desire he hath to bring both this *Writer* (and all other writers of *Histories*) within the compasse of the *Statute of Sedition*, for daring to relate the *Peoples beating down of Altars de facto*, before any *Order of Law* issued forth for their *demolishment*. Because the *People* (of England) are led by *Precedents*, more then by *Laws*, and think all things lawfull to be done, (for example, the *Rebellion of Iack Straw*, and *Wat Tiler*) which were done before them. And therefore to write such a fine *History*, is fine *Doctrine*. Asto raise *Doctrines* out of *Narrations in Histories*, is a fine and a very fine *Bull*. Thrice happy then *Sr Thomas More* and the *Lord of S. Albanes*, that are already dead; and woe be to that learned *Nobleman*, who having much to loose, is notwithstanding commaunded to relate the a *Rebellion* of *Captain Cobler in Lincoln-shire*, and the holy *Pilgrimes in York-shire*, that would appoint *Counsellors* and *Bishops* to *King Henry the eighth*. This is fine *Doctrine* indeed, when *Doctour Coal* (if he should look that way) can neither be *Counsellor* nor *Bishop*, without the speciall recommendations of brave *Captain Cobler*. Nay the *Father of the b Latine History* is not out of the danger of this *Gun-shot*: Who delivers this fine *Doctrine* to all *Historians*, That they ought to set down *Fædum incæptu*, the foul attempts of ill men, not to be imitated; but to be eschewed by all Readers. Yea, but with the *Relating* of it, he should have written a *Sermon* or *Homily* against it. There are a ready publick

publick (c) *Homilies* in the Church ; written of purpose against all *Seditions* and *Rebellions*. And to do this in every *Narrative* of a *fact* , is the fault that (d) *Tolybius* findes with *Phylarchus* ; for presenting his Readers with a *passionate Tragedy* , in stead of a *plain and naked History*. (c) *Against disobedience and wil. full rebellion.*
The worle should give place to the better.
(d) *Hist. l. 2.*

Yea but (saith the (e) *Doctour*) the *History* is false Καὶ τὰ παρὲν in matter of *fact*. For the *Altars* were not stird by πῦρκα τοῖς the people , untill they had some *Order* and *authority* ἐκ ἐξουσιῶν from those who had a power to do it. If this be ἐξ ἀριθμῆος, made good , let the *Writer* defend himself for κατὰ πρὸς οἱ me ; I wash my hands of him. Yes, there is τετραγώνιο nothing can be more clearly prov'd. For in γράφοι. the *Letter* to *Bishop Ridley* it is said , that it (e) *Pag 49.* was come to the *Kings* knowledge already (that is , before any *Order* given by the *King* or the *Counsell* , for ought appears in any *Book* or upon any *Record*) that the *Altars* upon good and godly *Considerations* were taken down. Were they taken down already , before the *King* and *Counsell* heard thereof ? and upon *Considerations* onely ? Then surely , not upon any *Command* of the *King* , direction of the *Counsell* , *Canon* of the *Convocation* , *Mandate* of the *Ordinary* ; (For where doth your *Doctourship* find any *Commands* of this nature call'd *Considerations* ?) but upon the private apprehension of the *People* , instructed by their *Ministers* , that the form of a *Table* would more move the simple to the right use of the *Lords Supper*. For so the *King* and *Lords* in their first reason , doe clearly expresse what is mean't by the good and god'y *Consideration* set down by that *King* in his

Letter. Because the *Deſtour* therefore is diſpos'd to be merry, and to make his Readers ſport, looking (like a *Water-man* in a *Wherry*) one way, pulling on his Proofs another way; I will tell you, what I conceive the *Writer* of the *Letter* might mean by theſe two Lines objected againſt; although it be little materiall to the preſent Controverſie.

1. I perceive he relates (in the firſt place) to the *Reformation of Altars* beyond the Seas (be- cauſe he ſpeaks of ſupreme *Magiſtrates*) which the people began by way of *fact*, before the *Magiſtrates* eſtabliſhed the ſame by way of *Law*.

(f) Tu verò dir-
ruiſ & tanbas
cies, altaria
demoliendo &
ſacrata tollendo,
—cū è fug-
geſſo docen-
dam fuiſſet,
ſic. Lutherus,
Simone, De ſi-
que non in ſa-
ris augumentur.

1522. Op. 1.

Tom. 7. pag. 2-6.

(g) Michior
Adrianus in vita
Caroloſtadii, ex
Simone lib. 3.

(h) Tom. 5. De
ſacra Cana, diſt.
251.

(i) Colloq. M. m.
pag. 723.

And this *Luther* complains of againſt (f) *Caro- loſtadius*: that hee choſe rather to *hew down*, then to *diſpute downe Altars*. Although ſome (g) others write, that *Caroloſtadius* had herein the aſſent at leaſtwiſe of the *Magiſtrates* then reſi- ding in the Caſtle of *Wittenberg*. However *Luther* was enflam'd againſt him, that he durſt in the time of his abſence in *Patmos* preſume up- on ſo punctuall a *Reformation*. (h) *Gerardus* like- wiſe finds no fault with the thing, but with the manner of the *Reformation*, which the *Calviniſts* made in this particular of the *Altar*: That they did it *ſecuriſ & bipennibz*, with Axes and Ham- mers, and not with the power of the *Magiſtrate*, inſtructed thereunto by the eccleſiaſticall *Synod*. So *Jacobus* (i) *Andreas* gives *Beza* thanks, that however he maintaind the matter, hee did ſo clearly expreſſe his diſlike of the manner of this *Reformation*, done (as *Andreas* ſaith) *argumentis à Fuſilibz*,

Fustibus, rather with Arguments from Clubs and Staves, then with Syllogismes fetch'd from the Word of God. And thus this Reforming of Altars began in the Churches beyond the Seas: Of the which we may say, as the Romans did of (k) Pompey the great, *Εχθρὸς πατρὸς Φίλῳτιν τέκνον*, (k) Plutarch. in that it was a *faire* and a *happy* daughter, though *Virg. Pompili.* brought forth by an *ugly* and *odious* Mother.

2. And in the second place, I do conceive, that the Writer holds it a very easie matter to prove the same by way of Fact, to have been observed in all the taking down and setting up of Altars, practised here in England in these last Reformations. K. Edward himself complains of this kind of people, that did *enterprize to runne before* (l) *authoritie*; (l) Proclam. before the Communion. and declares how (m) *he with his uncle the Protector, and Counsell, divers times in the first and second yeare* (m) 50 & 60 of his reigne, *did assay to stay innovations or new Rites* Ed. 6. c. 1. *in this kinde, though not with that successe he wished.* Howbeit (as it is there said) he did not punish them but granted them a Parliament-pardon for these disorderly attempts; because his Highnesse took it, that they did it of a good zeal. Where you have a clear exposition of those words we spake of even now, *good and godly Consideration.* And Q. Mary her selfe, as forward as she was to set them up again, yet could she not make such hast of her *deformation* in this kind, but she was prevented by the superstition of her (n) *Zelotes*, who (n) Cooper in his Chronicle. no doubt had likewise their *Considerations.* The same may be said of Q. Elizabeth: That before her *Injunctions* could get forth, (o) *In many and* (o) Q. Elis. in her last I junct.

*sundry places of the Realm, the Altars of the Churches were removed : And much strife and contention did arise amongst her subjects about the removing of the Steps of the foresaid Altar. And all out of private Considerations. This irregular forwardnesse of the people the writer of the Letter doth touch indeed, (though but in a word) but doth no more approve of, then I do of your stickling in this sort for Table-Altars in the Church, upon pretence of the Pietie of the Times (another Consideration up and down) and running before the Declaration of your Prince and the Chief Governours of the Church in this your fancy and imagination. This answers another Hubbub the *Dofstour* makes, (p) that the Altars stood longer, then for two years, in K. Edwards time. They stood three or foure yeares before the Kings Declaration, but not one complete yeare, before this godly Consideration had taken them to task. And this Declaration is therefore in the Letter call'd a kind of Law, because it was neither Act of Parliament, nor a meere Act of Counsell, but an Act of the King sitting in Counsell; which (if not in all things else) without all question, in all matters ecclesiasticall, is a kind of Law. And if it be more then a kind of Law, the more it is for the advantage of the Writer, and the more impudent is this Companion, that in all this Section, from the beginning to the end thereof, hath set himself to thwart and oppose it.*

(p) pag. 28.

His fifth Extravagancie, is to impose upon the (q) writer of the Letter, that he should averre the name of Altar to be onely used in the Liturgie of 1549. Where-

(q) pag. 37.

Whereas the *Letter* saith no more, but that it is *passim*, every-where there used without scrupulosity. And whereas he taxeth the *Writer* for want of leisure to finde the word *Boord* once, and the word *Table* once, in that *Liturgie*, I perceive plainly, that he is more busie a great deal, then the *Writer*, vvho peradventure came not so late from his Horn book as this *Doctour* did; to minde the joyning together of *Letters* and *Syllables*. For though upon perusall in cold bloud, hee can finde the word *Boord* but once, and the word *Table* but once, in all that *Liturgie*; (And hee must cry, *Εὐρηκα*, in Print, to all *England*, to come out and see this sublime curiosity) yet will I undertake to shew unto him the word *Boord* twice, and the word *Table* six times used in that *Liturgie*, if he will but promise to shew unto me, how *he*, or *I*, or the *writer* of the *Letter*, or the *Reader* of this scribble, may be six pinnes the better for this noughtic observation.

His sixth *Extravagancy* goeth a little beyond his companions, and lacks but a grain of a *Capricheo*; That the *Writer* of the *Letter* deserves first to be burnt as an *Heretick* to the *Church*, and then (at the same instant) to be drown'd as a *Traitor* to the *State*, for using in a Kingdome these desperate expressions of *Children of this Church and Common-wealth*. Here is fine Doctrine indeed. That all *Children of this Church*, must be *intra partem Donati*, down right *Puritans*: And all that mention here any *Common wealth*,

(r) Robert Ga-
guin *Histor. l. 2.*
in Ciotario. And
Belleforest after
him. The Sto-
ry doubred of
Fauchet, (who
thinks there
was no such
Reitche, as he
called him)
and disputed
against by Pas-
quier des Recher.
l. 3. c. 7.

(f) *Epist. 40.*
Jerusalem
which is above
is free, which
is the Mother
of us all, *Gal. 4.*
De qua prædi-
catur, quod in
toto mundo
fructificet &
crescat. *Aug.*
tom. 7. contra

*Crescon Gram-
mar. l. 4. p. 212.*

(y) Hæc est Eva
mater omniū
viventium.

l. 2. in Luc. c. 3.
Tom. 5. pag. 32.

(u) Mater no-
stra Ecclesia

est. Hieron. *tom. 4. in Ezek. l. 5. in c. 16. pag. 321.*

(x) Quales debent esse
filii tui? quales & pacifici. *Aug. tom. 8. in Psal. 127.*

(y) Ecclesie pueri
venerunt, qui coelestibus mandatis inserviunt. *Tom. 1. in Job. 29. pag. 466.*

(z) 3^o *El. c. 2. & c. 4. 39^o El. c. 12. 1^o *Luc. c. 22. 3^o *Luc. c. 12. 21^o *Luc. c. 9. 10. 17. 18.****

(even Sir Thomas Smith, that writ of *Englands Common-wealth*) must be an *Enemy to the Kingdome*. I never heard of a *Church without Children*, unlesse it be one of a *Sebaptist* in *Amsterdam*, who having baptized himself to a faith of his own making, could never be *seconded* in that Religion. And I never heard of a *Kingdom without a Common-wealth*, unlesse it be likewise one little (r) *Tvitet* in *Normandy*, which, they say, is but the *Coutrey-house* of an ancient Gentleman. I had heard heretofore, that the *Church* was the *best Mother*, as bearing *Children unto God*; and the *Kingdom* the *best* of *Common-wealths*, to nourish and preserve this *Church* and her *Children*. But now, all the *Children of this Church* must be printed the *Brethren of dispersion*. And the *well-wishers of the Common-wealth* must be *Enemies to Monarchie* and *Frienas to confusion*. And this blinking *Doctour* can see this with half an eye. I would fain have him open the other half, and tell me what he sees in (f) *S. Cyprian*; when he lessons him about this fine *Doctrin*; *Nemo filios Ecclesie de Ecclesia tollat*, Let no man presume to take the *Children of the Church*, and thrust them into the part of *Donatus*: As alsoo what he can see in (t) *S. Ambrose*, (u) *S. Hierom*, (x) *S. Augustine*, and (y) *S. Gregory*, who call all *Christians*, the *Children of the Church*: What in soo many (z) *Acts of Parliaments*, in soo many

(a) *Speeches of K. James in Parliament*, that mention without scruple the *Common wealib* of this Kingdom. Shall the *Fathers* learn *Criticisimes* to speak of the Church; and K. James, expressions to speak of Kingdoms, from this rayling *Thilistines*? For the *Writer of the Letter* one half is too much; a quarter of an eye will serve the turne, to see what hee means, and to see what he means not, by the one and the other. The *Children of this Church*, be those (in his stile) that will give care to the voice and *Canons of this Church*, The *Children of this Common-wealib*, are such as obey the wholesome *Laws and Reiglement of this State and Kingdom*. But base *Sycophants*, that flight the *Canons of their Bishops*, and undertake to refute the *Reiglement of their Trinces*, (though they hope by flattery to prey upon either) are (as the *writer* thinks) no true *Children of the one or the other*. As this man by his allusion to *Donatus the African*, shews clearly what hee would be; if he were to chuse: *Donatus potius quam Natus*, No obedient Child, but a domineering Father in *Gods Church*. Howbeit the man (give him his due) is not infinite in his Ambition, nor so malicious, as he seems, against the *Puritanes*. For whereas *S. Paul* in his *1st to Timothy*, reckons up a long Catalogue of Graces, to be blamel^{ss}e, vigilant, sober, modest, learned, hospitall, and I know not what; the man is content, the *Puritanes* take all these for themselves, and the glorious *Titles of Children of the Church and Servants of the Common-wealib*, so as they leave him but the first in that

(a) See K. James his work p. 485. 528. 544. 545. 546. And most of these Expressions to his people in Parliament.

that Chapter, *a desire to be a Bishop*. Which great pitie it were too *ludicrous a Divine* should not enjoy as long as he lives.

(b) pag. 43.

(c) R^emists,

1 Cor. 11.

(d) pag. 21.

(e) Chapt. 1.

His seventh *Extravagancy* is this, To conceive that *none was ever scandalized at the name of the Lords Table*: (b) And to charge the *Writer* for making this *Supposition to perswade the people, that questionlesse such men there are*. Surely there are of that kind but too many in the world: Some, that (because it stands not *Altar-wise*) call it a (c) *profane Table*; some, an (d) *Oyster-boord*; some, an *Oyster-table*; and this *Vicar* himself (if the Neighbours charg'd him rightly) a (e) *Tresle*. Nay, this *ludicrous Divine* implies very strongly, that the *name and fashion of an Altar* is more agreeable to the *Pietie of the times*, and the *Good work in hand*: Which could I believe to be true, I would my self be asham'd to be such an *Enemy to Piety and good Works*, as to give it any other Appellation, then that of an *Altar*. Beside that, there goeth from hand to hand, a pocket-*Determination*, as said or read in one of our *Vniversities*, to prove the *lawfulnessse of bowing before the Altar*. The *Altar*, I say, not the *Table*, by any means. For in this short *Discourse* (which held me but one half-houre to read over) this word *Altar* is thundred out *one hundred and five severall times*, and the *holy Table* scarce *once* named (in the mans own expression) in the whole Treatise. And whether the Authour may not be suspected to be *asham'd of the name of a Table*, I will leave you to guesse by this which followeth.

He

He saith, the *Rubricks* of all the *Greek Liturgies*, and more especially of those of *S. Basil*, and *S. Chrysostom*, (the rest in truth, having in a manner no *Rubricks* at all, do require *προσκύματα* fieri ἐμπροσθεν τοῦ θυσιαστηρίου, vel τῆς ὀψίας, τετραπέζης, that *Courtesies* or *Adorations* be made before the *Altar* or the *holy Table*. At which Quotation, you would swear the word *Altar* were to be found in these *Rubricks* up and down, but the word *Table* scarce at all used, but brought in by this *Protestant Doctour*, to comply with our own *Liturgie*.

Whereas, the clean contrary way, these *προσκύματα* are there required to be made (and decently, as I think) before the *holy Table*; but no mention at all in any of those *Rubricks*, of *θυσιαστηρίου*, of the *Altar*, in any good or *Authenticall* (f.) *Copy*.

There is indeed a lame and imperfect *Liturgie* of *S. Chrysostom*, set out by (g) *Erasmus*, one *Rubrick* whereof doth say, that the *Priest*, and the *Deacon*, do make *μετανοίας* τρεῖς εἰς τὸ ἄγιον θυσιαστηρίου, three *Reverences* towards the *holy Altar*. But beside that the complete *Copies* have no such *Rubrick* in them, *Erasmus* translates (h) *θυσιαστηρίου* in that place, *sanctum sacrarium*, the *holy Chancell*, not the *holy Altar*.

True it is, that the *Papists* (whom the *Doctour* doth not a little imitate) do in all these *Liturgies* familiarly translate *εἰς τὴν τετραπέζαν* The *holy Altar*, in stead of the *holy Table*. Whereas *τετραπέζα* doth ever signifie a *Table*; but *θυσιαστηρίου* doth not ever signifie an *Altar*. For in that place of *Socrates*, lib. 1. c. 25. (in the *Latin*; but c. 37. in the (i) *Greek*) cited in the same *Determination*, it is not well transla-

(f) Neither in those in *Biblioth. Vet. Patr.* tom 2. *Parisius*, 1624. Nor in those set out at *Paris* by *Morelius*, 1560.

(g) *Parisius*, 1537.

(h) *Missa Chrysost.* *Græco-lat.* pag. 10 per *Wichelinum*, 1537.

(i) Set forth at *Paris* by *Robert Stephen* 1544.

ted by *Musculus* (whom the *Doctour* followeth) *Alexander* going into the *Altar*, did fall down on his face before the holy *Table*. For it ought to be, *Alexander* going into the *Quire* or *Chancell*, did fall down, &c. For (k) *Eis* doth signifie a motion to such a place, as the mover may be at the last *εἰς*, within that place. But *Alexander* could not be within the *Altar*, but very properly within the *Quire* or *Chancell*, *ἱερεῖον*, *Altarium*, *Sacrarium*. It signifies a *Chancell* as well as an *Altar*, saith the old (l) *Glossary*. And so *Erasmus* doth often translate the Word, as I noted before. But this Humiliation before the holy *Table*, had never prevail'd against *Arius*, as this *Determinatour* thinks, unlesse by hook or by crook, it had been eak'd out to an Adoration before the *Altar*.

However, that this private *Letter*, written to be perused, and to die in the hands of *Divines* onely (and not so much as once read to the *Alderman* of *Grantham*) should be endicted to humour or perswade the *People*, is a *Calf* already, and may in time prove a more bellowing creature, if venom and malice do not metamorphize the same to that deformed reptile that walks upon the Belly. But the true Adversary this passage in the *Letter* reacheth at, is the *Church* of *Rome*; which, upon the *Reformation* of her *Masse* by *Pius Quintus*, directed by the *Councell* of *Trent*, hath quite left out of her *Canon*, this very name of the holy *Table*, against the practice of all *Antiquity*, and the precedent of the *Liturgies* of all *Ages* and *Nations* that ever I could set eye upon.

And

(k) τὸ εἰς
ἱερεῖον ὡς
εἰς. *Eusab.*
n 1. *Iliad* p. 39.

(l) Found annexed to some manuscripts of *Cyrril*, and set forth by *Henry Stephen*. 1583.

And I shall crave the patience of the Reader, if I enlarge my self a little in this particular; because it may conduce (peradventure) to enlighten all the Corners of this little Controversie.

S. Luke is stil'd by S. Paul (as you know) *the* ^(m) *man whose praise is in the Gospell.* And (as some of the Greek Fathers are of opinion) the Gospell of S. Luke dictated by S. Paul, is call'd in one place, ⁽ⁿ⁾ *S. Pauls own Gospell.* There being such a harmony of expressions between the one and the other. Now look what S. Luke calls that *Vtenfill* upon the which the *Rich man* did eat his meat, in the ^(o) 16th, he calls the same, which our *Saviour* did celebrate the *Supper* upon, in the * 22th Chap. * ^(p) *Luke 22.21.* *ter of his Gospell: and that is, τετραπυζα, which the Grammarians derive of* ^(p) *τετραπυζα, a four-footed Table.* S. Paul likewise speaking of *set purpose* and in a continued discourse, (Neither of both, as I desire you to observe well, S. Paul doth in the *Epistle to the Hebrews*) doth call that *Vtenfill*, upon the which they in the Primitive Church did celebrate the *Lords Supper*, τετραπυζαν, a four-footed Table likewise. And in all the new Testament, there is no one place, which treating purposely and literally of the Sacrament, doth give the *Vtenfill* it was celebrated upon, any other name or Appellation. The *Syriack Translation* calls it כְּהוּרָא ^(q) *Arias Montan. in Lexico Syriaco.* in the 22th of Luke. Which is the ^(q) same with שְׁלֹחַ a Table, the word in S. Mathews Hebrew Gospell set forth by ^(r) *Munster*, derived of the Verb שָׁלַח to *Messe* or *set on*, from the *Messes* standing

(i) *Pagnia.*(i) *M. r. r.*(u) *In his Answer a la Replique.*(x) *Libro 2. de Missa. c. 17.*(y) *Instit. l. 6. c. 5*(z) *In Fulk's defence. c. 17. pag. 174.*(a) *Instit. l. 6. c. 5.*(b) *Set forth in Syriack and Latine by Guido Fabricius. 1627.*(c) *Bibliotheca Patr. Tom. 5. f. 72.*(d) *l. 5. de Sacram. c. 3.*

thereon, say (*S*) some, or form the *Mission* and extension of the same, as being more extended in length then in breadth, as (*t*) others conceive. And in the *Syriack* and *Latine* Testament printed in *Rome* with curious pictures, *Christ* and his Disciples are painted sitting upon such a long and foure-footed *Table*: As *Monsieur* (*u*) *Moulin* observes to have seen them set forth in the Gallery of a *French* *Cardinall*. And (*x*) *Bellarmine* is of Opinion, that the Apostles all their time called this *Vtenfill* by no other name; especially not by the name of an *Altar*: The learned Bishop of (*y*) *Duresme* agreeing with the *Cardinall* in this Opinion, though not in the reason he gives of the same. Some while after the Apostles age (but how long that while maybe, we have already handled) this *Vtenfill* came to be call'd both a *Table* and an *Altar*: But with this difference: that (as *Gregory* (*z*) *Martin* tell us) the *Greek* Fathers call it more often *Table*; the *Latine*, more often *Altar*. But, as our learned (*a*) *Bishop* conceives, it was more rarely call'd *Altar*, of *Greeks* and *Latines*, then *Table*. However, in *S. Basil*, and *S. Chrysostoms* *Liturgies*, it is in the *Trayer* before the *Consecration*, and in all the *Rubricks*, call'd a *Table*.

It is soo in the (*b*) *Syriack* *Liturgie* of the Patriarch *Severus*, who useth the same word **ܬܡܢܐ** which we spake of before. It is so in the *Aethiopian* *Liturgie*, call'd (*c*) *Miraculosa Mensa*, a miraculous *Table*. The word is used by (*d*) *S. Ambrose*, in his Books *de Sacramentis*. Nay it is used

used in the *Romane Pontificall*, in the very (e) *Prayer of consecrating the Altar*. But upon the *Reformation*, the words began to be examined and more narrowly look't unto by both parties. *The Protestants, because they make it a Communion or a Supper, and no Sacrifice, therefore they call it Table onely, and abhorre from the word Altar, as Papisticall, saith (f) Gregory Martin; And very truly, for those times he wrote in. For D. Fulk, when he comes to answer that passage, doth no way flinch, but clearly confesse that it was so here in England. (g) With us indeed it is, as it is call'd in Scripture, onely a Table. And this Book was dedicated to Q. Elisabeth. And what did the Papists on the other side? Although in their writings they give us smooth words, as this our Doctour doth, That they do with the Fathers approve equally of the one and the other appellation; yet when they come to reform their Canon of the Masse, they never use in Rubrick or Prayer, neither literally, nor so much as by Allusion, this word Table. Let any indifferent Reader therefore judge, if the Writer of the Letter had not then some cause, and my self now much more, to wish that the *Lords Table* may not be conceived to be a new name, and that the *Good work in hand* may not make the unlearned sort of men ashamed of it.*

His eight *Extravagancy* is this; That having conferr'd with the Joyner, which wrought the Table upon the which our Saviour *Chryst* celebrated the *Supper*, he hath found it to be of a more

(e) Pontif Greg.
13. 1502.

pag. 145.

Pontif Pii 4^{ti}.

156. p. 136.

Adesto, Do-

mine, dedica-

tionis hujus

mensatur.

(f) In Fulk's
Defence, c. 17.

pag. 174.

(g) Ibidem.

(b) Pag. 44.

(i) Nonnus in
13. Ioan. and
a little before,Ὁ ἁπλοῦς δὲ
τυμόνων δυο-
καίδεκα κί-
κλον ἀμεί-
βων.(l) In summa
de Eccl. f.(m) Unde &
quidam me-
tricè dixerunt.
3. parte, q. 81.
art. 2. ad 1^m.

cūrious composition, then we took it for, to wit, of an (b) *Ovall form*. Which surely is some *addle Egge*, hatch't by the winde of his own imagination. Nor doth he offer to cite any Authour for it. (i) *Nonnus* doth seem to call it indeed a *Circle*;

Ἀκρότατον παρὰ κύκλον ὁμοσφύριοι τραπέζης.

But that is in regard of the *Apostles filling* of the *Table*, and sitting (as those *Olive-branches* in the *Psalme*) (k) *round about the Table*. And so is the Verse to be understood, which (l) *Turrecremata* calls the *Verse of the ancient Divines*, and (m) *Thomas Aquinas*, the *Meeire-verse*.

*Rex sedet in cæna turbâ cinctus duodenâ,
Se tenet in manibus, se cibât ipse cibus.*

That is,

*The twelve Apostles in a Ring
Sate at the Table with their King:
Who in his hands himself did bring,
The Food and Feeder being one thing.*

And there was amongst the auncient *Iewes* a round and circular kinde of sitting at meat, call'd in *Salomons* (n) *Canticum Canticorum* כסס having *Oecos rotundos*, Sphericall Rooms, with banquetting-beds suitable to the place, as that great (o) *Critick* doth describe them. But this *Ovall form* is the *Doctours own Invention*, and he might challenge, if not a *Triumph*, yet an *Ovation* for the same, could it be handsomely accommodated to those Benches, Stools, Chairs, and other Furniture he hath bespoken for this *Table*. For he saith, it was compassed round about

(n) Cantic. 1. 12

(o) Casaub.
Exercit. 16.
pag. 494.

about with Beds ; which how it could be about
 an (p) *Ovall Table* that held *thirteen* (or more , as (p) Pag 44.
 (q) some are of opinion) but that those of either (q) See Suarez
 end must make long arms to reach at their in 3 m. q. 81.
 meat , and especially to take the bread from
 our *Saviours* hand , can never be clear'd with-
 out another bout in *Geometry* , and as long a
 wrangling about *Sphericall* , as we have had al-
 ready about *Angular* figures. For let these Fea-
 sting-couches be *three* , as (r) *Scaliger* , or *four*, (r) Ioseph Sca-
 as (s) *Casaubon* will have it, yet will it pose 24 liger de emenda-
 of the neatest Gentlemen *Vishers* about the tione temporum ,
 Court, to fit them so about an *Ovall Table* of this l. 6 pag. 271.
Diameter, but that some of the *Ghests* must suffer (s) Exercit.
 a kinde of *strappado* in their arms , when they 16. pag. 494.
 reach at their *Victualls*.

The last *Extravagancy* (of more (t) *vazancy* then (t) Pag. 10. 42.
 any of the rest , as wandering like a *Gyffsy* up and 48. 58.
 down his Pamphlet from one end thereof unto
 the other) is this , That he chargeth all this *Let-*
ter (written to *Clergie-men* , and *them onely*) to be
 composed *populo ut placeret* , to please the people.
 And I must confesse , it is a heavie case , as you
 lay it. A phantasticall *Vicar* may not call his
Communion table , an *Altar* , as the *Papists* do , nor
 change it to an *Altar* of *Stone* , without the leave
 of his Superiour , but his *Ordinary* , or this fel-
 low that looks like a *Ordinary* , must check him for
 his devotion , and all to curry favour wvith the
multitude or *people*. Nay the *Vicar* , though ; after
 that fashion of the ancient Kings of (u) *Terfia*) (u) Xenophon in
 he hath *eares* planted in every corner of his *Carped*.
 Church ,

Church, may not by this domineering fellow be suffered to determine, who can *bear* him, and who *not*, rather than the deaf Adder of the Parish, the *common People*. Lastly, this *Vicar*, being no dull *Spectatour* or *contemplative piece*, but *è meliore luto*, a right blade, and of the *Active Mold*, cannot thwack these Russet-coats as they well deserve, but he must be most basely used, and exhorted to Peace and Charity by this supposed *Ordinary*, out of a trick to please the people. O *Literam illiteratissimam*! O Letter fit to make litter of, for offering in this sort to pull down the *Steeple*, and winde up the *Teople*! There is a kinde of *Venome* that makes a man laugh; and of this operation is this part of the *Libell*. *Diogenes* would fain triumph upon the *ambition* of *Plato*, but doth it with a *far more swelling ambition*. The ambition of this Text had never been blown up with the blast of the *People*, had it not been for the pride and ambition of the *Commentator*. It is a certain *judicious Divine* had an itching desire to be in print, and to build a new house upon old ruines, carrying this poore Letter but like a *Tageant* of conquered Countreys, to set forth and adorn his *Triumphall Chariot*: but for whose (no small) indiscretion, I might have said of this Letter. (destinied to the perusal of a few *Church-men* of one Neighbourhood onely) as *Aristotle* once said, either of his *Physicks* (as (o) *A. Gellius*) or *Metaphysicks* (as (p) *Plutarch* conceives it) that it was *Ε'κδεδομμένη & μὴ ἐκδεδομμένη*, that it was *published & unpublished*, before the Editon of this

(o) *Aulus Gellius* Noct. Attic.
l. 20. c. 8

(p) *Plutarch*. in
vite *Alexandri*.

this rayling *Tamphlet*. However the man (we conceive to be aim'd at in this malicious passage) hath better reason, then D. *Coal*, to know,

(q) *quàm breves & infausti populi Romani amores*, how brickle and unlucky arepose it hath been in all Ages of the world, for a man to stay himself upon the unconstant multitude. And yet if he were a *Diocesan* (as you seem to make him) he were as very a mad one as ever scap'd *Bethlem*, if he should give way to such a flight and undiscreet *Church-man*, by odde humours and conceits of his own to scandalize the people committed unto him.

(q) *Tacit. Annal.*
lib. 2.

*At non ille, satum quo te mentiris, Achilles
Talis erat populo.* —

The first *Protestants* of the *Reformation* (whom you falsely pretend to imitate) had a better opinion of the *Common people*. We have prov'd already, and that at large, that the first inducement of K. *Edward* and his most able *Counsell*, to remove your *Altars*, and place ho'y *Tables*, was to root up superstition in the mindes of these (by you so much despised) *Common people*. And if you be (I will not say a *Judicious* but any *Divine* at all, how dare your *Mothers Sonne* in such a *State* as this, in such a *Church* as this, and under such a *Prince* so beloved as this, speak so contemptibly of these so many *provisionary Saints* of God, so many *Nerves* and *Stewes* of the *State*, so many *Arms* of the *King* to defend his *Friends* and offend his *Enemies*, as are these, whom (for want of wit) you jeeringly call the *poore people*? This is a kinde of *Lion*, which (the

more is the pity) oftē offends, but is not, for all that, to be lash'd by every mans whip, but by the rod of the Prince his accustomed Governour. If you have obtained a Cure of Souls over any people, you are a poore Soul your self, if you conceive them there-

(r) Concil. Sir-
mondi, tom. 2.
Cancil. Paris. 6.
e. 23. sub Ludo-
vico Pio Impera-
tore, Anno 829.
Nec sibi do-
minatum su-
perbus usurpa-
re contendat.
Fulgent. de veri-
tat. Prad. & Gra-
tia. l. 2. Debet
Pontifex ha-
bere Pater-
nam severita-
tem, & Mater-
nam pietatem,
Lombard. in Tit.
1. ex Ambros.
(s) Valer. Max.
An vos confu-
lere scitis,
Consulem fa-
cere nescitis?
Caius Figulus.
Dictum gravi-
ter & meritò,
sed tamen ali-
quanto melius
non dictum:
Nam quis
Populo Ro-
mano irasci
sapiente r po-
test? l. 9. c. 3.

fore to be your owne: I tell you, they are none of yours; they are the Kings, they are Gods people. If you feed them, they feed you, by those sacred means which God and the King have provided for you. And being of so proud & ignorant a spirit, as all your Pamphlet speaks you, for fear you should despise any admonition of mine, I will lesson you in this point, in the words of a Nationall Coun- cell. (r) Because there are but too too many that carry no Fatherly affection, but a domineering spirit, to- wards the Flock committed to their Charge, and like bladders blown up with the winde of Arrogancy; con- ceive their people to be owned by them, and not by Christ; we would have them listen to their Saviour in the 21 of John, IF YOU LOVE ME, FEED MY FLOCK, MEAS, inquit, non Suas; Mine, good Sir, not your Flock. And therefore it is more then a presumptuous vanity to slight your Neighbours, as if they were your owne; when they are none of yours, but Gods people.

I will conclude this point with the observa- tion of a Heathen man (s) Irasci populo Romano ne- mo sapienter potest. You may (when Fortune is dis- pos'd to make some Christmas-sports) prove a great, but you shall never prove a wise or judicious man, by these Jeeres and Invectives against the People.



C H A P. VII.

Canonically standing of the Table. Εἰς κέντρον, In medio, v^t what they signifie. Table in the midst of the Quire, in the Easterne, so in the VVesterne Churches. The Rites of the Church of Antiochia. The Diptychs.

IN all this Section of the (a) *Fixing of the Altar, or Communion-table at the upper end of the Quire*, (where you see the Altar is perkt up already before the *Communion-table* in this new *Hera'dry*) there is nothing offered more then what hath been already handled, worth the Readers perusall, were it not that Reverend B. Jewell may not be left undefended from the irreverent usage and flights of this whiffler. To the writer of the Letter he hath nothing to say, unlesse he can make him say what he never imagined, (b) *that the Table should stand most Canonically in the body of the Church*. No such matter in all the Letter. It is there only affirmed, that the *Canons* allow it not to be fixed to the End of the Quire (where the Writer, be he Canonist or

(a) Pag. 48.

(b) Pag. 49.

(c) *Letter 51.* none at all, would have (c) it situated, when it is not used, and used too, when the Minister may be heard of all the Congregation,) but to be made of a moveable nature, to meet with those Cases in the Law, in the which, without this transposing thereof upon occasions, the Minister (were hee that Stentor with the sides of brasse,

(d) *Homer. Il. 5.*

ὅς τοι φωνήσας, ὅσον ἄνθρωποι πενήκοντα,

That is,

Who equall'd vwith his voyce

Full fifty men in noise)

could never be heard of his Congregation. And happy was reverend Jewell in this point of Controversy: for he had to doe with a learned and Ingenuous Adversary, (e) who confest hee never meant the people should understand any more of what was said at the Altar, then what they could guesse at by dumb shewes and outward Ceremonies. This is fair dealing yet; and gives us opportunity to aske him againe, Why then do S. (f) James, and S. [g] Mark, in their severall Liturgies, give the people so large a part in all the Prayers and Leitanies poured out at the very Altar? But these now Reformers, though they prepare and lay grounds for the same, dare not (for fear of so many Laws and Canons) apparently professe this Eleusinian Doctrine. They are as yet busied in taking in the out-works, and that being done, they may in time have about with the Fort it self.

But he tells us, (h) that the 82 Canon, that saith the Table shall be placed in the Church or Chancell, so as the Minister may more conveniently be heard by the Communi-

(e) *De Harding in B. Jewell, 3. Artic. 1. p. 45.*

(f) *S. Iacobi Liturg. Εὐλογη-
μὲν ὁ εἰς-
χόμενος, &c.*
*Bibl. vet. Patr.
tom. 2. p. 21.*

(g) *S. Marci Liturg. Εἰς Πα-
τήρ ἅμι-
εἰς Υἱὸς ἅ-
μι-
εἰς Ὅτι.*

Ibid p. 40.

(h) *pag. 10.*

municants, is a matter of Permission, rather then Command. He saith so indeed, but without any authority or reason. I hope the reverend house of Convocation is not convened, or licensed by the King, to make *Permissions*, that men may do what they list; but to make [when they are confirmed by the (i) King] strong and binding *Canons*, (i) 25^o H. 8. 6. 19. to be obeyed by the *Subjects*, and to be pursued by all the *Ordinaries* of the Kingdome. And so is this Canon a Conditionall Law, of the same nature with a Conditionall Proposition, growing to be of an absolute and Categoricalall force, when the Condition begins to exist, though before suspended, and in deliberation. As if the Table be so far esloigned and removed from the people, that they cannot possibly heare their Minister, when he officiates thereupon; the *Ordinaries* in this case, are not permitted, as this man conceiveth, but absolutely required to transpore the Table. And his Majesties most prudent Determination, in the case of *S. Gregories*, makes the *Ordinaries* indeed Judges of the Fact, and the existence of the Condition, as was most fitting: but that once agreed upon; it makes them by no means Arbitrators of the Law; which if they do not literally follow and pursue, the parties are left to their ordinary Appeals, as in other cases of grievances and abuses. For in all other sentences Ecclesiasticall, the Judges are not to pursue their owne sense, but the sense and meaning of the *Canons*.

(k) Yea, but the Altars may soon be mounted up by steps, (k) Pag. 51: that the Minister may be seen and heard of the Congregation.

(q) See Ord. 10.
O. Hob. 1561.
Pag. 2.

(m) 1^o. Elis. 6. 1.

(n) Pag. 49.

(p) Canon. 82.
not without an
ancient prece-
dent. N. k. m. 8.
And Ezra the
Scribe stood
upon a Pul-
pit of wood,
which they
had made for
the purpose.
And the Deacon
reads the Εἰρη-
νικά, ἔξω τῶ
βήματι, &c.
in S. Chrys. Li-
urgie.

gation. I cannot tell you that neither, without new directions. For the (l) Orders made 1561 require plainly, *that if in any Chancell the steps be transposed, they be not erected again.* And these were high Commissioners grounded upon the (m) Act of Parliament, who set forth these Orders. Which, how far they binde, I dare not determine, being (as you say) *none of the ablest Canonists in the Church of England.*

But (n) he must first shew us where it was determined by the Ordinary of the place, that Morning and Evening prayer shall be said onely in the body of the Church, before he venture on such new and strange Conclusions. And for the Rubrick, it saith onely, *that it shall bee so placed in Communion-time.* And just so saith the (o) Letter, and no otherwise; *In the body of the Church or of the Chancell, where Morning and Evening prayer bee appointed to be read, when the Communion is to bee celebrated.* So that you see our Coal begins to be quite extinct, and to yeeld nothing but Vapour and smoke for a parting farewell. For considering that both Provinces (God be praised) have been so lately visited, what needs the Writer saddle up his Horse, and visit them over again, to know where the severall Ordinaries have appointed the Reading pews in every Parish-Church to be erected? Erected they must be in some convenient place, or else the (p) Canon is not pursued. Wheresoever that Convenient place is in Church or Chancell, thither, in this case of the Peoples not-hearing their Minister, the Communion-table is to bee transposed:

fed: ὅπερ ἐστὶ τὸ κελεύσμενον. But he tells us * *our Coun-* * *Pag. 20.*

try-churches for the most part are so little, that this provision is superfluous. What pity is this!

that as (q) *Alfonso the wise* (in other matters; in this no wiser then our *Doctour*) bemoan'd himself very much, that he was not at Gods elbow to put him in mind of some things, when he was at work in the *Creation* of the World; so that this *ludicrous Divine* had not been at the elbow of that unexperienced Prelate Archbishop *Bancroft* (whose very *drams* were wiser then his *Morning thoughts*) and the rest of his *Brethren*, when they were in hand with that superfluous work of the 141 *Canons*! Why man,

(q) Ore enim blasphemio dicebat palam, creationis humanæ Dei consilio interfuisset, nonnulla melius, ordinati usque condita fuisse. *Rederic. Santii*

Hist. Hisp pag. 4.

c. 5. ex antiquis

Amalib.

(r) *P. Heylin,*

461.

— (r) *Ecclesia, Fæmina, Lana.*

What Countrey of *Europe* can yeeld you *fuir*, if *England* affords but *small Churches*?

And having shot his childish shaft,

— (s) *telumque imbellè sine ictu,*

(s) *Æneid. 2.*

at the *Writer* of the *Letter*, he falls once more (as *Kestrels* love to feed on dead things) to rake into the ashes of Reverend *Iewvell*. The *Vicar* (suppos'd to have but a small Study of *Books*) was desired for his satisfaction, That *Communion-tables* have heretofore stood in the *midst* of *Chancells* and *Churches*, to (t) reade some places out of *Eusebius*, *S. Augustine*, *Durandus*, and the *fifth Council* of *Constantinople*, in a Book chayn'd in his Church, to wit, *B. Iewvell against Harding*. To the which, the *Doctour* sitting in his *Chair* (that may prove *Episcopall* one day) and making trial how the *style* and language would now become

(t) *Lett. p. 77.*

him,

(u) Pag. 53.

(x) art 18. 17.

(y) 3. Article,
p. 145.

(z) Pag. 53.

(a) Artic. 3.
p. 145.(b) Instit. l. 6.
c. 5. p. 462.(c) In 1 Cor. 11.
p. 528.(d) De Orig. Al-
tar c. 6. p. 35.(e) De Missel. 2.
c. 1. pag. 177.(f) Resp. a la
Repliq. Controv.
12.

him, he speaks, or rather *pronounceth* in this manner, (u) *And read him though we have, yet we are not satisfied.* And this is somewhat a strange Case. Three great *Princes* successively, the one after the other, and foure *Archbishops* of very eminent parts, have been so *satisfied* with the truth and learning of this Book, that they have impos'd it to be *chain'd up*, and *read* in all Parish-Churches throughout *England and Wales*; and yet *careth*

(x) *Gallio* for none of these things: For we *Don No-soiros* are not *satisfied*. And why, good Gravity, are not you *satisfied*? Because *Eusebius* speaking of the Church at *Tyre*, hath it in the *Greeke*, ἐν μέσῳ, which is not (as (y) *Bishop Iewell* interprets) in the *midst* of the Church among the people, but (z) *in the middle of the Chancell*, in reference to *North and South*. And well sayd *Doctour*; I had thought *Eusebius* (or rather the *Tanegyrist* in *Eusebius*) had been describing in that place a brave *Chancell* set all about with *Seats* and other *Ornaments*, and that he had placed the *Altar* in the very *midst* of that *Chancell*. But I see I am mistaken, and so is (a) *B. Iewell*, (b) *B. Morton*, (c) *D. Fulk*, (d) *Hospitalian*, (e) *Mornay*, and (f) *Monsieur Moulin*, as well as I. For the *Tanegyrist* it seems is there painting a *Sea-card* of the *Winds*, or the foure points of *Heaven*; & having set down the *North*, and the *South*, he placeth in the *middle* of these two the aforesaid *Altar*. But the *Doctour* in this Concept, is (as *S^r. Philip Sidney* calls it) *Heavenly wide*, as wide from the true sence, as the *North* of the *Heaven* is from the *South*. For if this

Altar

Altar stood along the *Eastern Wall*, and because fixed in the *Middle* of that *Wall*, is sayd to be in the *midst* of the *Chancell*, a *Grecian* would not call such a posture, ἐν μέσῳ, or understand what you meant when you sayd so; but ἀνταντίον τῆς μέσης, as (g) *Euclide* himself terms it, *over-aneanst* (g) *Elem. l. 1. propos. 32.* the *middle* of the *wall*; as the *Septuagint* describe the situation of the *Altar of Incense* (which is your own instance in the next line) to be (h) ἀνταντίον τῆς κατὰ μέσους μαζῶν, *over-aneanst the veil of the Temple*. Nor is it conceivable how this *Altar* should be in the middle between North and South, rather then in the middle between East and West; All substantiall bodies here on Earth being equally measureable by those foure postures of the Heavens, as the (i) *Philosopher* tells us. (i) *Aristot. de celo, & mundo, l. 1.*

But (like a child in a sandy banck) look what fine structure the *Doctour* had here built up with one hand, he straight-way in the very next words of all, pulls down with the other. (k) For now (k) *Pag. 54.* the *Altar* might possib'y be plac't in the *Middle* of the *Church*, in imitation of the *Iewes*, with whom this people were mingled. Well, this *Doctour* is full of *Miracles* in his writings. I had read of an (l) *Altar* (l) *Piccol. De Stellis fixis, Cum victoriam obtinissent Dii, Aram inter sidera collocarunt, pag. 50.* heretofore, suddenly got up from Earth to Heaven; but of an *Altar* so soon toppled down from Heaven to Earth, I never read before this time. But he had as good let the *Altar* alone, where he had plac't it: For it shall not serve his turne. For *Tyre* though it was in *Syria*; (m) yet were the (m) *Adrichom in Afer. in descript. Tyri. pag. 10. c. 2.* people thereof never mingled with the *Iewes*, nor the *Iewes* with them, untill their embracing of the *Christian*

Dd

Faith,

(n) Pag. 54.

(o) Iosephus de
bello Iudaico,
l. 6. c. 6.

(p) In Exod. 30
5.

(q) De Templo,
l. 2. c. 8.

(r) Lib. 3. De
vita Moſis.

(s) Cap. 4.

(t) Pag. 54.

Faith, after the utter ruine and subversion of that Nation, saith *Adrichomius*. Nor was the Altar of Incense in the midst of the Temple, as (n) he likewise unlearnedly relates. (o) For Herods Temple was sixty cubits long; twenty within, and forty without the Veil: And this Altar was close unto the Veil; as (p) *Tastatus* and (q) *Ribera* do fasten it; and therefore farre from the midst of the Temple. But it stood indeed in another midst; in the midst between the Table on the North, and the Candlestick on the South thereof, saith (r) *Philo Iudaeus*. Nor lastly is any thing observed truly (though the refuting thereof be altogether impertinent) which this man sets down in all this Section; unlesse it be, that the word Altar is named in *Eusebius*. It is not true, that the Gate or Entrance of this Church is said to be open to the East, nor is there any such thing in *Eusebius*. It is not πύλη, but πύλον not a Gate, but a Portico, or a shady walke; nor is it of the Church, but περιχώματος, of the Cloister about the Church. To be short, there is (as I said even now) in this passage nothing related sincerely, but, that the word θυγατήριον is there indeed. But then it is as sincerely to be replied, that this Altar is by and by after interpreted to be a Metaphoricall Altar; πείλιξε μὲν, the Sanctification of a Christian Soul; as we heard (s) before. And so much for *Eusebius*. The next he takes in hand, is the fifth Councell of Constantinople, (t) as it is there called (by poore B. Jewell that never saw it) being indeed the Councell sub Agapeto & Menna. And how should we have

have done, have we not known under whom this Councell was held? and any man would swear, that correcting B. Jewell so punctually, he should be now in the right. But the poore man is abused by some wag that fits him with these Exscriptions. *Agapetus* was dead before this Councell was held. And if he had but read any one *Action*, he could not but have found it out, *Agapetus of blessed memory*, &c. It was held by *Menna* the Patriarch, in the vacancy of the See of *Rome*, between *Agapetus* and *Sylverius*, as (u) *Binius*, (x) *Caranza*, and (y) *Coriolanus* do state it. Well, in this Councell he findes, that κύκλω τῷ θυσιαστηρίῳ, cannot be properly interpreted (as B. Jewell would have it) round about the Altar, but before the Altar: as the Noblemen standing before the King, may be said to be about the King; and the Angels in the Revelation, round about the throne. I had thought the Throne in Heaven had been safe enough, and had needed no wall to rest upon; and that the Angels might be as conveniently conceived to compasse it about (as all Interpreters expound the place) as to cast themselves into a half-Moon in this sort, before the presence of Almighty God. But what *Authors* hath he for this new conceipt, to weigh down these great Names that expound it otherwise, as (z) *Bishop Jewell*, (a) *Mornay*, (b) *Hospinian*, and others? None, but the learned & judicious *Divine* his own self. Then I must tell him, that S. (c) *Basil* in his *Liturgie* doth otherwise interpret those phrases in Heaven; Σοὶ παριστάνει κύκλω τῷ Σεραφεΐμ, *The θυσιαστηρίον*.

(u) *Binius*, tom. 2.

Concil. p. 422.

(x) *Præsidens*
Menna Patriarchæ. pag. 164.(y) *Breviar.*
Chronol. p. 166.tempore in ser-
regni, & summi.

Concil p. 454.

(z) *Artic.* 3.
pag. 143.(a) *De Missa.*

l. 2. c. 1.

(b) *Lib. De Orig.*
Altar. c. 6.(c) *Bibl. vss.**Patr.* tom. 2.p. 45. See like-
wise *Dionysius*,*Athanas.* and
Chrys. cited bythe B of *Da-*
resme, to thephrase of κύ-
κλῳ and

παριστάνει τῷ

θεῷ, *The θυσιαστηρίον*.

Seraphims stand round about thee, in orbem, in a ring, or perfect Circle, as Genian Hervet doth there expound it,

And for the passage in the Councell, *ἐν κύκλῳ*, I will be bold to say, that it cannot possibly be thus interpreted in Greek or Latine, if we examine but the phrase it selfe. For the Greek, (d) Budæus handles of purpose all the *κύκλῳ* and compassings in this kinde, that are to be found in any good Authour, and hath not one acception of the word for an imperfect compassing about. The Greek [e] Scholiast upon Homer will have that only to be termed Circular *γωνίαν ὀνέχον*, which hath in it no Corner at all, as your eye will let you see all your half Moons have. And (f) Hesychius, an excellent Grammarian, doth tell us, that in Geometry, a Circle is a kinde of Circumference caried about with one line: which cannot be said of men standing in a half-Circle before the front of a Throne, or the face of a King, according to this English Phrase. And then if we come to the Latine, Tully himself doth end the Controversie, putting both the words with their differences before our eyes. (g) *Circulos aut semicirculos confectari*. Intimating by the former, saith (h) Budæus, a Company of men *in orbem collectorum*, gathered into a perfect round; by the later, a concourse of people before one man, as it might be before a publick Reader in Philosophy. Where you finde a cleare distinction between a Circle and half-Circle. I will conclude this Grammaticall Question,

(d) See Budæus
Comm. p. 1495.
p. 1495.

(e) Eustath. in ul-
tim. Iliad.
pag. 1462.

(f) In Verbo
Κύκλῳ.

(g) Cicero l. i.
De finibus.
(h) Comment.
L. Gr. p. 1494.

Question, with *Eustathius* his note upon *Pandarus* his Bow; where (i) *Homer* saith, — κυκλοτερῶς (i) *Iliad* 4.
 μέγα πῆξεν ἔταρα, That he drew his Bow into a Which *Naxiari*
 perfect Circle. Whereupon *Eustathius* observes, zen imitates in
 that the Bow of it selfe cannot be said to be his description
 of the deaill.
 κυκλῶ, a Circle, but σκολιῶς or ἀγκύλῳ, a bowed Εγγὺς ὁ π-
 or crooked thing, untill the Armes of the Archer ξειπὴς, πῆξεν
 draw it with such a strength, that both the ends δὲ τῆς πικρῆς
 meeting in one, do fashion the Bow to a per- οὐσίας.
 fect Circle. And so the people flocking about Νύκτῃ κύ-
 the Altar in this Councell, did not resemble a ben- κλον ἀγῆ-
 ded onely (which *Homer* would have exprest δακτυλον ἐν
 by σκολιῶς or ἀγκύλως) but a full-drawn Bow, γλυφίῃ.
 (which *Homer* will have to be κυκλοτερῶς) and *Nax. Carm.* 54.
 therefore are said to stand about the Altar
 ἐν κύκλῳ, in a perfect Circle.

But to leave the *Grammar*, and come unto the
Businesse. There is nothing more cleare in Anti-
 quity, then, that not onely this Altar in *Con-*
stantinople, but all the Altars and Communion-
 tables in all the Eastern Churches were so situated
 and disposed, as they might be compassed round
 about by the Priests and Deacons. In the Βῆμα,
 or Chancell, there be two Altars, whereof the grea-
 ter stands in the midst of that Room, and the lesser
 close by, at the left side of the greater, (k) saith Gen- (k) *Adlesto-*
 tian Hervet. There be in those Churches two Altars: the nm, in the
 greater is in the midst, and called the holy Table: the translat. of the
 lesser is called the Prothesis or Table of Prostration, Greek Liturg.
 saith the (l) Setter forth of the Greek and Latine 1560 p. 115.
Liturgies. In the Greek Temples there is but one high (l) *Biblioth.*
 Altar, and that placed in the middle of the Quire, saith vet. Patrum
 tom. 2. in An-
 not.

(m) In his Edition of the Greek Liturg. at Paris. 1560.

(n) Pag. 12. as it is set forth in G. L. by S. Andr.

(o) Biblioth. Vet. Patr. tom. 2. p. 64.

(p) Ibid. p. 40.

(q) Constit. altera habita ad Thatalæum.

(m) *Claudius Sabites*. κυκλώσω, *I will compass the Altar*, saith the Priest, in (n) *S. Peters Liturgie*. *Be not ashamed, O Lord, of any of us that compass thy holy Altar*, saith *S. Basil* in his *Liturgy*. The Deacon takes the Censer and fumes the holy Table κυκλώω, i. e. circumcirca, saith *Hervetus*, round about, in *S. Chrysostomes Liturgy*. And in another place of the same *Liturgy*, the Deacon perfumes the holy Table (p) γύρωθεν, *in all the circuit and compass thereof*. Lastly, (q) *Synesius* saith, that he will κυκλώσθαι, *compass about the Altar of God*, in one of his Epistles. Where you may observe, that these three last, together with the Priest in *S. Peters Liturgie*, are but single men, and cannot possibly be expounded to go about the Altar, in the *Doctors* absurd Interpretation For standing in the face of the holy Table, as Noble-men do before a King, is not for one man to compass about, or for one man to incense about the holy Table.

Having made sport in the Greek with the Council of Constantinople, he doth as much in the Latin with *S. Augustine*. The like mistake there is, if it be lawfull so to say (as no doubt it is lawfull for such as you are to lay any thing;

(r) *Virgil. Æneid. l.*

(s) Pag. 55.

(t) *Theolog. Lozan. in Oper. S. Augustin. Tom. 10.*

(r) *Hæc ara uebitur omnes*: having, if any man should call you in Question, an Altar, as the Poet saith, to fly unto) A mistake there is, saith (s) he, in the words of *S. Austin* For that which hath been alledged from him, being the 46 Sermon, not the 42. (Another correction of *Magnificat*; the (t) Sermon being the 46 in the late, but the 42 in *Bedes* Numeration, which Bishop

Icwell

Jewell followed; *Mensa* is *est illa in medio con-*
stituta, clearly, and without ambiguities, is not to be
 interpreted; as it is translated (by (u) B. Jewell, and (u) Artic. 3.
 B. (x) Morton, and applied in the same sense by (x) Instit. l. 6.
 (y) Mornay, (z) Hospinian, (a) Rivet, and all our Divines,) the Table set here in the midst, but, the Table
 which is here before you. Now because he saith it appears so clearly; I will appeal, not to those
 great Worthies I named even now, but to every Scho-l-boy, Whether literally and Grammatically,
Medium doth not signifie the middle part or space;
 (being in truth a Geometrical word of proportion, as Aristotle notes in his (b) *Ethicks*) and
 whether, vhen it signifieth a thing set before us, it be not every vwhere taken for a Metaphor, and a
 figurative Phrase; vhen a Reason or any other thing, (c) not so obvious before, is newly produced, and so
 presented unto us; as if a massy substance should be so layd in the midst betveen us, that (unlesse
 vve close our eyes) vve cannot but behold it. The Creek (from vvhence the Latine vvord, as (d)
Scaliger observes, is derived) is therefore call'd *μέσος*, because it doth (e) *μετέχον* & *ἴσος*, take out an
 even share or proportion from either extreme; vvhich every thing doth not do that is only set before us.
 And (because these conceipts are fitter a great deale to be refuted by School-boys then Divines)
 observe I pray you; that the Latine vvord for a Table vvas not alvvays *Mensa*, but at the first *Mesa*,
 from the Greek vvord *μέσα*, saith (f) Varro; be- cause this *Vrensill*, saith he, is ever plac'd in the very
 middle space between us. So that, according to this great

(u) Artic. 3.

p. 145.

(x) Instit. l. 6.

c. 5.

(y) De Missa,

l. 2. c. 1.

(z) De Orig.

Alicar. ubi supra.

(a) Cathol. Or-

thod. tom. 1.

q. 29. p. 514.

(b) Lib. 5. c. 7.

(c) Hæc non

sunt quæ sita ex

occulto aliquo

genere litera-

rum, sed sum-

pta de medio.

Cic. Orat. pro

domo sua. In

medio posita,

Things obvious

to every one.

Idem, lib. 1. de

Orators.

(d) De Causis

Linguae Latine.

(e) Etym. magn.

or, *μετέχον*& *ἴσος*.

Phavorin.

(f) Mesa quod

a nobis media, a

Græcis *μέσα*,

mensa dicitur po-

nest. De Lingua

Latina, l. 4.

(g) *Martin in Lexico Brocensis, In Covarrubias, Spanish Dictionary.*

great and ancient *Critick*, (with whom the (g) modern do concur) it cannot properly be called a *Table*, unless it be placed, as *S. Austin* reports it, in *Medio*, in the Middle. But however *Etymologies* may seem more pretty then weighty Arguments, it is impossible it should be used by *S. Austin* in this place in that *Metaphoricall* sense, which is here before you. For the man will not be so senselesse, I presume, as to say, that *Medium* doth properly signifie *before*; as that the *Vertue* in *Ethicks* is to stand before the two *Vices*, or the *Argument* in *Logick* to stand alwayes before the two *Extremes*; but that he explaines his meaning by that other Phrase, (h) *afferre in Medium*, to bring it to us, or be-

(h) *Pag. 56.*

(i) *Vnum genus Catechumenorum, qui audiebant verbum Dei, sed nondum petierunt Baptismum, dicebatur Audientes, siue Auditores. Iustell. in Cod.*

Can. Eccles. ver. pag. 150.

And they stood

ἐκτὸς τῆς ἐκκλησίας,

without the Church, untill the reading of the Gospell.

The Schol. on Har-menop. Tom. 1.

pag. 53.

fore us; so as we may use it as freely, if we please, as we do the meat and drink upon the table, for that very purpose layd before us. *Such and such a thing was then to seek*, but now *afferam in Medium*, I will lay it before you. Now will I make a *School-boy* (whom) with his book of *Phrases* the *Doctour* hath given us for a Companion in this place) easily conceive, that *S. Austin* could not possibly mean it so in these words: (though the *Doctour*, when he scrubbed up this leaf, did little dream of what could be objected.) For the *Table of the Lord*, or the *Sacrament of that Table*, was not to be brought unto, nor to be set before these, to whom *S. Austin* addresseth his speech in this place. For he speaks unto the (i) *Audientes*, a sort of *Catechumeni*, and not unto the *Fideles*, or *Faithfull*, in this Passage. He tells them, that they are as yet to be fed by *Preachers*, not by *Sacraments*; and bids them

ply

ply it hard, that from *Hearers* becoming *Under-*
standers, they may in time become *Receivers*; and
 so be fed by this *Sacrament* at that *Lords Table*. And
 because that very word might amaze those *Novi-*
ces, who were never so timely to be instructed in
 these mysteries, and did not know what Table
 that should be, which S. *Austin* call'd the *Lords*
Table (k) (being ever driven out by the *Deacon*,
 when the *Priest* began to approach the *holy Table*)
 S. *Austin* tells them, that the *Lords Table* is that Ta-
ble in medio constituta. How is that? Brought unto
 them, or ready for them? Soft and fair; nothing
 so. They are yet but *Audientes*, and have a
 great while (l) *ῥεονίζω*, to Time it (as you heard
 before) many degrees to get thorow yer it co-
 me to that. They must be (m) *ganusflectentes*,
knee-benders, as the *Councell* calls them: they must
 be (n) *Competentes*, *suiters*, saith S. *Austin*: they
 must be (o) *Intincti*, dipped in the *Font*, as *Tertullian*
 terms it; before this *Table* be either brought unto
 them, or ready for them. It is not ready for them, be-
 fore they be ready for it. But that's the *Lords Ta-*
ble there, saith S. *Austin*, which you see placed
 in the *midst* of the *Church*. For were it in the
Chancell, you could not be admitted to draw so
 neare, as to see and view it: and could you but
 by chance get a (p) glimpse of the same, you
 were instantly (all discipline notwithstanding)
 to be baptized. Ply then your *Catechismes* and
Sermons apace, that you may not only see it,
 but partake of it. This none are admitted to do

(k) When the-
 se words were
 thundered by
 the Deacon,

ἡ εὐχέλῃ,

Zonar. in Concil.
 Neocæs. p. 305.

(l) For we use
 to make them

ῥεονίζω eis
 ἡ ἐκκλησίαν,

to come by
 little and little
 unto the

Church, that
 we may keep
 them the lon-

ger. Concil. Con-
 stantinop. 1. Ca-

non. 7. Let any
 root of bitter-

ness lurked in
 them. Rupert.

de divin. offic.
 l. 4. c. 18. And

thereupon se-
 ven Scrutinies
 pass'd upon

them, to see, as

essent in Fide
 stabiliti. Vasq. de

Bapt. q. 71. art. 4.
 (m) Neocæs.

Can. 5.

(n) Pascha ap-
 propiequante,
 dedit nomen

inter alios

competentes.

Lib de cura pro mortuis, c. 12. Tanquam qui iam Baptismum peterent. Beat. Rhem.
Pref in Lit Chryf. (o) Lib. de Pœnitentia. p. Albas Observat. l. 2. Observat. 2. ex antiquo
Canone.

E e

but

(q) *Being as yet Gods Bilognos, as it were, Tyrones Dei, Aug. l. 2. De Ortbod. fide, ad Catechum. c. 1. Novitioli; Ter- mul. de Paenit.*

c. 6. *And their Poib was extra Ecclesiam. La Cerda vol. 1. l. 5. p. 275. Εξω τῆς Ἐκκλησίας, ἐν τῷ ναῶ ᾧ- κτι.*

Theorianus in Legat. Armen.

(r) *Ecclef. Pol. lib. 2. a*

but the *Faithfull*; nor is it to be expected of you, (q) untill after two or three further *degrees* of *Ecclesiastical discipline*, you do your selves likewise grow to be of the number of the *Faithfull*. And whether we shal believe this *School-boys device*, or *S. Augustine* expounded by himself and all Antiquity, I leave to the consideration of the learned Reader.

But what needs this wresting and writhing of *Histories*, *Fathers*, and *generall Councils*? Is it such a new thing in *Israel*, that the *Tables* heretofore, and the *high Altars* afterwards, did stand in the midst of the *Church* or *Chancell*? or at leastwise, so far from the wall, as the *Priests* and *Deacons* might stand round about them? Did ever any learned *Papist* make a question of it? Let this fellow but travell into any part of the *World* where *Altars* stand, and he cannot but blush to impose such *Dreams* upon the people. For the practice of the *Eastern Church*, I have already set down rather too many, then too few Examples. I will do the like now for the *Western Church*; First quoting the Authorities of some learned *Pontificalian* Writers, ancient and modern: And then the *Precedents* answering these Authorities in all Ages and in all Countreys whatsoever. Howbeit I found some difficulty herein: for being laught at by all *Strangers* for making unto them such a foolish *Question*, as they deem'd it; when I came home to my Study and mine own Books, I found it such a *silly thing*, that very easinesse made it hard to be related in serious manner: as (r) *M. Hooker* speaks

speaks of not an unlike subject.

For my *Authours*; I will begin with (f) *Wala-* (f) *Lib. de re-*
fridus Strabo; who though he was but a blinker, *bus Ecclesiasticis,*
 and saw (as this *Doctour* doth) but with half an ^{c. 4.}
 eye; yet could he see, that the Christians in the
 beginning did place their *Altars indifferently*, in
diversas plagas, East, West, North, and South;
 and gives a reason for it not to be easily refu-
 ted; *Quia non est locus, ubi non est Deus.* God is as
 well the God of the West, North, and South, (t) *Deo cuncta*
 as he is of the East: and it is *Paganish* (as (t) *Mi-* plena sunt. V-
nutius Felix well observes) to make him more bique non tan-
 propitious in any one Corner of the world, then tū n nobis
 he is in another. And this *Strabo* died about proximus, sed
 the (u) yeare 846. One (x) *Aloysius Nevarinus* infusus est. pag.
 writes as much upon those words, *Circunda-* 75. Ista non
bo Altare tuum; That their situation was such in prima & ma-
 former times, that the Priests might encom- xima contu-
 passe round about the *holy Altar*. But the most melia est, ha-
 learned in our Age, of all that have dealt bitationibus
 with Rites and Ceremonies, is *Iosephus Vice-* Deos habere
comes; who both out of the Tombs and Sepul- districtos? Ar-
 chres of the Martyrs (the first place elected in nob l. 6.
 the Church for *fixing* of *altars*) and especially (u) *Gulhelm.*
 out of that passage in *Eusebius* we spake of be- *Eisling. citatus à*
 fore, takes it for a very clear and indubitable *Melchiorre His-*
 Assertion, (y) *Altaria medio in Templo allocata* torpio proem. in
fuisse, that *altars* were placed heretofore in *Walafridum.*
 the *midst* of the Church. And (z) *Bellarmino* (x) *Sacrorum*
 himself together with (a) *Suarez*, do willingly *Electorum*, l. 2.
 allow they may be fixt in any posture ^{e. 3.} *propter* (y) *Lib. 2. de*
loci commoditatem, if the conveniency of the place *Antiqua Missa*
 (z) *De cultu*
 (a) *Sanctorum*, l. 3.
 (a) *In 3. partem*
 tom 3. disput.
 §1. §7. 6.

(b) *Rom. Pontific. Greg.* 13. Circuit ter Altare, p. 144. semel, 145. semel, 146. and the Chaplain must perfume it. *Conc. Innoc. circum.* *ando*, p. 144.

shall so require it. But the main Authority I relie upon, is the (b) *Roman Pontificall*. Which in the Ceremonies of the Consecration of the *Altar*, enjoyns the *Bishop* (in three severall places at least) to *compassse* the *Altar*; *circumcirca*, *round about*: Which were it *fastened* to the *East-end*, were impossible for a *Mouse* to perform; without a good *minie* prepared before-hand for the fitter accomplishment of that *service*. And these Authours may suffice for a Question that admits of no more difficulty.

(c) *Baron. Martyrolog. Rom.* Jan. 20.

In the *Precedents*, I will begin with *Rome* it self; And first, with the famous place called (c) *Catacombe* (a word of a mongrell composition, half *Greek*, half *Latin*, and signifying as much as *near the Tombs*) a kind of vaulted Church under the earth in a manner, of a semicircular form, seated not unhandsonly round about; wherein the ancient Bishops of *Rome* were wont to repose themselves in time of *persecution*.

(d) *Roma Sotav. an. l. 3. c. 13.* In medio de questo edificio, è un antiquissimo Altare, &c.

(d) In the very midst whereof there stands a most ancient *Altar* of Marble, under the which lay for a time the Bodies of *S. Peter* and *S. Paul*, and upon the which it was not lawfull heretofore for any to *officiate* beside the *Pope* himself, untill *Paulus Quintus*; in our memory, licensed by a speciall Bull, all other approved *Priests* to do the like. That's for the time past. For the present, *S. Peters* Body being removed by *Constantine* unto *S. Peters Church* in the *Vatican*, and the great *Altar*, called *Altare Maggiore*, consecrated by *Pope Sylvester* over the

the same (which is recorded in a Book kept in that Church, called *Codex S. Petri*, preserved to this day) the posture of this *high Altar* was in the *midst* of the Quire, and such from the beginning, that (e) *Clemens Octavius* had room enough to erect a new *Altar supra di esso*, above this former *Altar*: which he consecrated, assisted with 38 Cardinals; 26. of *June*, 1594. And this very Pope, *Vrbane* the eighth, reedifying and enhancing the old *Altar*, did not offer to change the position or situation of the same. So that the *Pope* himselfe is more tractable in this point, then this heady *Author*. From *Rome* I must lead you, as my Books lead me, to *Millain*, and let you see, that untill *Cardinall Borromaeus* (made a *Saint*: it seems for this service) did demolish them, the *Altars* had an *indifferent* situation in *any part* of the Church; as, under the (f) *Pulpit*, where Gods Word was preached; under the *Organ-loft*, whence God was prayed; and under the *Reading desk*, where the Gospel was delivered. And this continued thus, untill within these threescore yeares. And yet in this severe *Reformation*, which that *Cardinall* made in all the Churches of the State of *Millain*, he doth (g) require, that there be left a space of *eight Cubits* at the least between the *high Altar* and the *Wall*, to admit the assistance of more *Priests* and *Deacons*, at *Feasts of Dedication*, and other Appointments of *solemne Masses*. And this is more liberty yet, then our *Doctour* will afford. Howbeit, this *Cardinall* was so se-

(e) *Roma Soter-*
van. lib. 2. c. 4.
pag. 31.

(f) *Autor. Ec-*
cles. Mediolan.
part. 4. l. 1. de
fabr. Eccles.
pag. 569.

(g) *Autor. Ec-*
cles. Mediolan.
part. 4. l. 1. de
fabr. Eccles.
pag. 567.

(b) By Farina
one of the Order
of the Humilia-
ti, set on by 3
Priors of the
same Order Ri-
pamontius Hist.
Eccles. Medio-
lan. parte 3. l. 3.
pag. 155.

(i) Crantz. in
Metrop. l. 1.
c. 24.

(k) Libr. de Ori-
gine Altar. c. 6.
pag. 35.

(l) Exam. Con-
cil. Trid. parte
4. pag. 84.

(m) Prefat. an-
te Liturg. Chrys.

(n) An Answer
of a true Chri-
stian, pag. 56.

(o) Le Theatre
des Antiquitez
de Paris, l. 4.
p. 1098. one of
Sugerius, a m. s.
of that Abbey.

vere a *Prelate*, that he was once shot at with a
Pistoll by some of his (b) *Clergie*: whereas God
forbid that any man should discharge ought at
D. *Coal*, unlesse it be a *Shot* of *lests*, or a *Peal* of
Laughter.

From *Italy*, my Books transport me to *Germa-
ny*, where I heare (i) *Witkind* the ancient *Saxon*
telling *Charles the Great* (who much endeavoured,
and at last effected his Conversion to *Christia-
nity*) that he observed a great deal of *cheerfulnesse* and
alacrity in the *Emperours* face (cast down before) when
he began to approach that *Table* which was in the midst
of the *Church*. And (k) *Hospinian* tells us, that in
the *Reformation* which the *Helvetians* made at
Figure, 1527. they found that of old time the
Font had been situated in that very place, where
the *Popish high Altar* was then demolished. And
looking for more, I find that (l) *Chemnitius* notes
that *Altar* in the *Vatican* we spake of before, to
be placed, *ante Chorum*, before the vory *Quire*,
which my former *Author* had not observed:
And that (m) *Beatus Rhenanus* makes a generall
observation, that these *Wall-altars* in *Europe*, are
nothing so ancient as the *Churches*, but of a much
fresher and later *Erection*. Which D. (n) *Fulk*
proves both of our *Altars* and *Chancells* here in
England, by many pregnant *conjectures* and *pro-
babilities*.

In *France*, they do not fasten (as I am infor-
med) the *high Altars* to the *Wall*, but the *lesser* or
Requiem-altars onely. In my (o) Books I find a
most rich *Table* in the *Abbey church* of *S. Denys*,
all

all of beaten gold, enchaſt round about with rich and curious precious ſtones: to the beautifying whereof (as the Children of *Iſrael*, to the enriching of the Sanctuary) the *Kings, Princes, Prelates*, and *Nobles* of that Kingdom, parted with the Stones of their chiefest Rings; as *Sugerius* an ancient Abbat, who hath recorded all the Curioſities of that religious houſe, doth report at large. This *Table* is not laid a'long the *Wall*, but ſtands *Table-wiſe*; and by the *Inſcription*, muſt needs have been uſed heretofore for a *Communion-table*: It being this,

Da pro præſenti, Cæli menſa ſatiart:

Significata magis ſignificante placent.

That is,

Let this food us for Heavenly food enable,

The ſignifying for ſignified Table.

I do (p) reade likewiſe, that the *holy Altar* in the ſame Church placed before the Tomb of *Charles the Bald*, ſtands in a manner in the miſt of that Room. But theſe poſtures are no ſtrangers in that Countrey.

(p) *Le Theatre des Antiquit. l. 4. pag. 1102.*

Now having led you along round to viſit the ſites of the *Altars* in *Rome*, *Italy*, *France*, and *Germany*, I will bring you home again unto your own Countrey, and deſire you to mark well, how *Auſtin* the Apoſtle of the *Saxons*, plac'd his firſt *Altar* in the Cathedrall Church at *Dover*, dedicated to *S. Peter* and *S. Paul*. This Church hath (q) in medio ſui penè, almoſt in the very miſt thereof, an *Altar*, dedicated to the honour of *S. Gregory the Pope*. Vpon the which the *Prieſt* of the place doth

(q) *Beda Eccleſ. Hiſtor. Geniſ Anglor. l. 2. c. 3.*

every

every Sabbath-day perform the Agends of this Austin and S. Gregory. And shall we believe, that no Church of all the English Nation, did imitate here-in her first Metropolis? It is impossible it should be so. But we may the more reasonably presume, the Conjecture (for I dare not otherwise propound it) of D. (r) Fulk to be worthy of further consideration. That if you mark the most part of the old Churches in England, you shall plainly see, that the Chancells are but additions builded since the Churches. Also that some Churches are builded round, as one in Cambridge, and the Temple in London; to which may be added the old Pantheon in Rome, call'd by the Moderns, *Santa Maria Rotunda*. And many Churches (if you mark it) which are of the Gothick building, have their steeples at the East-end. Lastly, a number of our old Churches have their Iles of such a perfect Crosse, that they cannot possibly see either high Altar, or so much as the Chancell. A shrewd Argument that the holy Tables in England were not fixed as the Piety of the Times would now have them, when these Churches were first erected. I will conclude all this discourse with a couple of rich and curious Tables, presented unto the two great Mother-Churches of the World, Rome & Constantinople, and leave it to your considerations, whether they were so richly enchas't and adorned to lie along against the stone-wall. The first was (f) Pulchelia's Jewellery in χρῆμα, a miraculous thing for wealth, all of Gold and pretious stones, and wrought thus of purpose by that incomparable Lady, εἰς ἰεράν τεμένην, for a holy

(r) An Answer
of a true Christi-
an to a counterf.
Catholick, Artic.
14.

(f) Sozom Hist.
Eccl. l. 9. c. 1.
Niceph. Callist.
lib. 14. c. 2.

holy Table, as both the *Greek* Historians affirm.

The second was sent from *France*, by K. (1) *Tipin* to Pope *Stephen*, and by him to be dedicated to *S. Peter*, and falling short of that Pope, came into the hands of *Paul* his Successour: Who in his Letter back againe to the King, doth not say he turn'd it to an *Altar*; but that upon that very *Table*, which he received with *Hymnes*, and *Litanies*, and consecrated with *Oyle*, he offered Sacrifice of Praise to Almighty God for the prosperity of his Kingdome. This *Table* is still in *Rome*, and was never laid along any Wall. And because I will be better then my promise, I will propound unto you a third *Table*, farre exceeding the other two, as having in it all the riches of the Land, and Sea (as mine *Authour* describes it.) And this was really, *ἀγία τετραπέζα*, a holy *Table*, offered up by *Iustinian* in the Temple of *Spohia* in *Constantinople*. This had a long & admirable (u) *Inscription* engraven, *γύρωθεν*, round about it, *τὰ σὰ ἐν τῇ σάλυντι προσφέρωμεν*, &c. We offer here Thine of Thine unto Thee, &c. Halfe which *Inscription* could not have been scene, had this *Table* layn along the Wall. And so much in defence of *B. Iane's* exposition of that Passage in *S. Augustine*.

The last Authour quoted by B. lewall, is *Durandus*, whom this man turns over with another *Flamme*; That, *In medio Ecclesie aperui os meum*, is as much in good English, as, I opened my mouth in the midst of the Altar. So that the two words, *In Medio*,

(r) *Concil. Sirin.*
Tom 2. pag. 51.
ad Ann 701.

(*) *Georgius Cedrenus Compend. Histor. ad Annum 32. Iustini, p. 317.*

Τὰ πρὸς ὅν τῶν
σῶν πρὸς τῶν
φίλων αἱ
ἐξελίξεις,
Χρηστὲ, ἴσχυ-
σαντες ἐν Θεο-
δώρῳ, αὐτο-
μηνῶς πρὸς
δεξιᾷ, γὰρ ἐν
Λεσβῷ ὁ Θεὸς
ὁ ποιητὴς καὶ ὁ
συνεργὸς
ἐπὶ τῶν
ἐν τῇ
ἐκκλησίᾳ πρὸς
ἐσθλὰς ἀγαθὰς
ἐκτελεσθῶν, ἐπὶ
πρὸς τὸν Θεόν, ὡς

State of Ohio and the High Seas and the State of Maryland.

(x) I. Cornu-
pis, Plantus in
Pseudob.

Illud (x) Cornubiæ est, ubi inest quicquid velit:
It is his *Cogging-box*, to stricke what Casts of the
Dice he lists to call for. If he have to do with *Eu-
sebius*, *In medio* signifies, *between North and South*: If
with *S Austin*, *In medio* is to be construed, *to us*,
or, *before us*: But if with *Durandus*; why then,
In Medio against him, is *in the midst of the Altar*. But
Durus Durandus jacet hic in Marmore duro.

That is,

*You do but knock, whilst you gainst Durand warble,
Your head of glasse against his head of Marble.*

(y) Durand. Rat.
de vii l. 1. c. de
Altari.

For hee doth with a witnesse *aperire os suum*,
open his mouth so wide in this point, that he
devours all your Book at one Gobbet: (y) *Ter
Altare Cor nostrum intelligitur, quod est in medio
corporis, sicut Altare in medio Ecclesie.* By the *Al-
tar* is to be understood our *Heart*, which is in
the *midst of the Body*, as the *Altar* is in the *midst
of the Church*. If you be a good *Ramist*, ana-
lyse these words a little. No *sensible Sacrifice* is
offerd upon the *Heart*; which makes an end of
your first Section. A *materiall Altar* cannot be-
come a *Predicate* to the *Heart*: which makes an
end of your *second Section*. The *Heart* is situa-
ted in the *middle*, and not in the *Heels* of a man;
which gives a wipe to your *third Section*. So that
you had been as good let *Durand* alone, to sleep
and take his nappe in *Moralizations* and *Allego-
ries*, as awake him thus between Hawk and
Buzzard, to blast the faire hopes of your expe-
cted Conquest.

But hang *Durand*; he is but a *Childe* to those
gray

gray halres and hundreds of yeares, that the Wall-altar is able to shew. And this shall be made to appeare in one (2) word, and all this Combate ended at one Blow. For as the Greek Proverb saith, that the Fox hath many tricks, but the Hedgehog, ἐν ἑμίσῃ, though but one, yet a great one; to winde up himself towards a Combate, so that his Adversary shall have nothing but (a) Trickle to fight against: So saith the Doctor here; that although B. Iovvell was put to many shifts in this kinde, and to call for the helps of many Fathers, Councells, and Canonists to protect his cause; Yet my Don Nosotros will not lay hold on any such poore advantage. We will allege one Testimony, and no more but one: Pero, But such a one as shall do the businesse, as shall give very good assurance of that generall usage, (that the holy Table lay Altarwise all along the East-end of the Church) and that is this: Socrates in his Ecclesiasticall History, lib. 5. cap. 21. speaking of the different Customes in the Christian Church, saith of the Church of Antioch, the chief City of Syria, that it was built in different manner from all other Churches. How so? Because the Altar was not placed to the Eastward, but to the Westward. Nicephorus, lib. 12. cap. 24. observes it generally of all the Altars in that City, and notes withall, that they were situate in a different manner from all other Altars. I have set down these words entirely and at large, because I intend to let the Reader see the sillinesse of this Braggard, in understanding never a word aright of all this passage, which

(2) Pag. 56.

(a) Plin Histor. natural. l. 9. c. 12.

(b) Pag. 20.

(c) See Socrat.
ex officina Lib.
Steph. Lincet.
Pag. 1341.
132-140.

(d) De Misse
ritibus, lib. 2.
c. 3.

he so much insists upon. And first, this must needs be a *Hall* he hath learnt from (b) *Lame Giles*, to borrow Quotations, *Mistakes and all*. For this place of *Nicephorus* is not to be found, lib. 12. cap. 24. but lib. 12. cap. 34. And I bespew him for this trick, making me to read *Nicephorus* all over in a manner to finde it out, and to run through so many strange *Miracles*, that I am now much disposed to believe any man that speaks of his own, though not this *Doctour* yet, because hee speaks (as you see) out of another mans knowledge. And for *Socrates* likewise, though in *Latine* he cites him right (according to *Musculus* his Translation) yet in the (c) *Greek* (which he takes upon him to have read) it is not the 21. but 22. Chapter. So that this may be truly called, *Lame Giles* his *Haltings*. Secondly, both his Authours, *Socrates* and *Nicephorus*, when they enter into the discourse of this Variety of *Rites* in the Christian Churches, set down this Rule for a Proeme, That it no way infringeth the *Unity of the Faith*; so as it is not materiall to the true piety of the times, how our *Tables* are placed. Thirdly, these *Historians* do not note these *Rites* of the *Altars* of the City of *Antioch*, as different from all other *Altars*, (this is an addition of D. Coal) or from the generall practice of the Church. No such matter. Sed ab *Ecclesia Romana Ceremoniis discrepasse*, that they varied in these *Rites* from the Church of *Rome* onely, as (d) *Iosephus Vicecomes* proves at large. Fourthly, this man pitifully forgets himselfe, unlessc

unlesse it be true what some report; that the
Pamphlet was penn'd by more then one. Doth
 not he say that *Antioch is the chief City in Syria?*
 And did not he say, but two (e) leaves before,
 that all the people in Syria might possibly place the
 Altar in the middle of the Church, to comply with, and
 allude unto the Jewish Altars? (f) And was not both
 the Temple at Hierusalem, and the Altar there,
 builded toward the West? This Doctour may
 have a good wit, because he hath a very bad me-
 mory. Fifthly, the man surely hath not seen
 the Greek, nor observed well Musculus his Trans-
 lation. For neither Socrates nor Nicephorus doe
 say, that the Altars were placed to the West-ward,
 or did stand West-ward. All these are mistakings.
 Socrates doth not speak at all of any *ἑκεί* or posi-
 tion of these Altars, but of the Churches onely.
 Nicephorus who copied him out, addes (besides
 his Authour) the posture of the Altars, but present-
 ly corrects himselfe in Socrates his word, that
 his meaning was the same with Socrates, that
 the Altars there did ἐπ' αὐτῶν not stand, but looke and
 carry an aspect West-ward, where ever they were
 sited and fixed. And this is the true point in
 Question; not where the Altars stood, but to what
 part of the heavens hee that officiated upon the
 Altar, did bend his lookes; as Valafridus Strabo,
 though (g) pauper hebesque, a poore and heavie
 Authour, did better (h) state it then this Do-
 ctour. It is true indeed, that (as these Historians
 write) the Churches & Altars must be built ἀνασπό-
 ρως, so as the Priest may turne a contrary way to that

(e) Pag. 54.

 (f) See this
 prov'd by Dr.
 Willet, 6. gene-
 rall Controvers.
 q. 6.

 (g) As he is plea-
 sed to call him-
 self: Hoc opus
 exiguū Vala-
 fridus pauper
 hebesq; though
 he was indeed
 in omni do-
 ctrinarum ge-
 nere celeberr-
 mus. Gulelm.
 Esfinger cited by
 Hittorpius
 (h) De rebus Es-
 clef. c. 4.

(k) *Artul.* 3.
pag. 146.

(l) *Pag.* 23.

they do that pray onely to the East. And this B. Iervell observes to be used at this day, (k) in all the great Churches of Millain, Naples, Liones, Mentz, and Rome, and in the Church of S. Laurence in Florence, the Priest in his service standing towards the West, with his face still upon the People, howsoever their Altars bee standing or placed. Sixthly, This is utterly against what the man labours for all this while. He desires to (l) stand at the North-end of a Table laid Altar-wise all along the Wall, looking (as that posture requires) towards the South; and to bring this project to passe, he makes (or would fain make) these two Historians to say, that the generall practice of the Church (besides a few places in Antioch) was to make their Altars ὁρῶν, alwayes to looke towards the East. Howbeit properly the Altars cannot be said to looke at all; but those onely that officiate, or pray upon these Altars. Lastly, the Coal being now quite spent, that he might be sure to goe out with a stench, especially in the sense of those Readers that have any Noses, doth fain a Terat to be maintained, which is opposed in all the Letter, That Communion tables should not stand or be placed towards the East. Who ever said so man? The Writer of the Letter is but too much for it, not allowing the ordinary exceptions of (m) Bellarmine, (n) Suarez, or (o) Walafridus Strabo before them, that it might be otherwise, when the Conveniency of the building doth require it. It may stand to the East, in the body of the Church, much more in the body of the Chancell, unless

(m) *De cultu*
Sanctor. l. 3. 2.

c. 3.

(n) *Suarez in*
3 am partem

Thom. ubi supra.

(o) *De reb. Ec-*
cles. c. 4.

lesse the man would have it planted in *Eden* (where God planted his Orchard) to be sure it stood farre enough in the *East*.

I will conclude this Brangle with a better reason then any this doughty scribbler could think of, why all the Churches in those parts had their *Altars* and *postures*, in the same manner that the *Temple* and *Synagogues* of the *levv* were formerly contrived. Because upon every occasion of their Conversion to *Christianity*, the entire *Synagogues* of the *levv*s undemolished and unaltered, were turned in a trice to *Christian Churches*, as you may read at large in two severall *Greek* (p) Copies lately printed, of a Book written by S. *Athanasius* under this title, *De passione Imaginis Domini nostri, &c.* But how indifferent they were in the midst of *Rome* it self in those primitive times how their Churches should stand, the very *Titles* of the *Cardinals* preserv'd to this day doe clearly witness, being all of them (in a manner) converted to sacred use from the habitations of private men. Especially that of our *Countray-woman* (if we may believe our *Popish* (q) *Heralds*) the Lady *Claudia*, who suffering this part of her patrimony (the first lodging of S. *Peter* in that City) to descend upon her daughter by *Tudens*, gave an opportunity to have it converted to a *Title* and a *Church*, call'd at this day *Santa Pudentiana*: A blushing Saint, to whom this *Doctour* (when his *Altar* is up, and conveniently beautified should do very well to addresse more speciall and peculiar devotions.

And

(p) Ex M. S.
Palatinis vetustissimis. Athanas.
Oper. G. L. tom. 2
pag. 631.
& 632. Peter
Bishop of Ni-
comedia attests
this book. Concil.
Nicen. 2. A.D. 4.

(q) Broughtons
Eccles. History
of Brit. Age 1.
c. 1. Parsons 3.
Convers. part. 1.
c. 1. p. 17. Baron
in Martyro-
log. Roman, ad
19. May.

(r) Pag. 55.

And here I could make an end, if the *Doctors* ignorance would give me leave. Which I cannot endure should abuse so mild and patient a *Reader*, as hath held out so long a *Discourse* of no more use or consequence unto him in the reiglement of his Soule, or advantage of his Civill conversation. And that is, in his foolish definition of the *Diptychs* in the primitive Church, which is this; The (r) *Diptychs*, i. e. *The Commemoration of those famous Prelates and other persons of chief note, which had departed in the Faith.* A description, that no man, who could with the help of a *Lexicon* have but known the meaning of the *Greek* word, would ever have offered (in this learned age) to have imposed upon his *Readers*. I have seen a naughty boy, that having but two leaves of his *A B C* left, being graveld in the one, would tear it out, and go very pertly to be pos'd of his Master in the other. No otherwise doth our *Judicious Divine*

(f) Virg Aegl. 1

(— (f) *Sic parva componere magna solemus.*)
 behave himfelse in this place. The *Diptychs* in the primitive Church, were two *Leaves*, *Tables* or *Boards*, bound like an *oblong* Book; in the one *Column* where of were written the *Names* of such worthy *Popes*, *Princes*, *Prelates*, and other men of noted *Piety*, that remained yet *alive*, and in the other, a like *Catalogue* of such famous men, as were already departed in their *sleep*, as the *Greek*, or in their *pause*, as the *Mozarabick* Liturgy terms it. This man having heard by some body, that there was heretofore out of these *Tables* a *Commemora-*
 tion

tion of the dead at the time of high Masse or Communion, was willing to let the world understand so much, and therefore made hast to put it in print. But being unskill'd in the other leaf, he tore it quire out of his A B C; as not bound by any law of God or man, to write any more then he knew himself.

Now the Greek word in generall, signifies any thing that is two-fold, in the form of a pair of Tables: And in this particular, was (without all Question) borrowed for this sacred use, from the first Book of Homers Iliads; where,

(1) Διωίχοντες ποίσαντες. —

doth signify their laying of a (u) fold or lining of tallow on the one side, and another fold of fat or tallow on the other side of the flesh which was to be offered in the Heathen Sacrifice, to make it burn the clearer and sooner in the Holocaust. From this proper and reall, it was taken by the Greek Fathers to signify that Metaphoricall and improper Sacrifice of Commemoration, as well of the living, as of the dead, us'd in the Church in those ancient times. And these Tables were alwayes double, as I have told you the word generally

doth require and import. (x) Lindan saw one of them at Biscay in Spain at the Church of S. George. They were like two little doores, a foot and a half high, to be opened in time of high Masse, and clos'd again as soon as it was finished. They contained the names of generall Councils, Popes, Emperours, Princes, Prelates the living in the one page, and the dead in the other; saith (y) Iosephus Vicecomes. They were two Tables; the one containing the names of those that

G g

were

(1) Μπρὸς τὴν

τάμον· κατὰ

τεχνίαν

ἐκατέταν,

διπλῶν

ποίσαντες —

(11) Διπλῶν

σῶντες, Didi-

mis.

(x) Annot. in

Liturg. S. Petri

p. 39.

(y) Observar.

Eccles. de Missæ

apparatu, l. 7.

c. 17. Tom. 4.

(z) In verbo
Diptycha.

(a) Bibl. vet.

Parr. tom. 2.

pag. 16. & 17.

(b) In the editi-

on of S. Andreas

p. 21. and p. 29.

(c) Tom 2. vet.

Parr. p. 53.

(d) Ibid. pag. 80

(e) Niceph. Hi-

stor. Eccles. lib.

16. & 19.

(f) Concil. juxta

Ben. tom. 2. pag.

608.

(g) Ambro. Pe-

lary. annot. in

Chrysost. Lit.

W. gmatia,

Anna 15. 41.

Annot. 63.

in hoc verbum,

Implicata.

were alive, the other of those that were departed, faith
learned (z) Sr Henry Spilman. And it must be a true
description. For besides that we read the Priest
commemorating the living and the dead in S.
(a) James and S. (b) Peters, and the Deacons perfu-
ming the Diptychs of the living and the dead in
S. (c) Basils and S. (d) Chrysostoms Liturgy; (e) Euphe-
mim is sayd with his own hands to have put out
Mongus, that was dead, and inserted Felix, that
was alive; And (f) Timotheus is charged in a ge-
nerall Councell by the Bishops of Egypt, for
scraping out Pretorius, and inscribing himself and
Dioscorus into the sacred Diptychs. Nor have I
ever read any learned man that gave this wooden
book any fewer then these two Columnes. I have
read of (g) one that gave it foure, two in either
leaf. The first contained a Memorall of Saint,
already blessed: The Second, a remembrance of
good people at rest, but not yet consummated:
The third made a rehearsal of pious, and exempla-
ry men, that they might be hereby more encour-
aged: The last was an enumeration of some no-
torious and debauched people, that they might by
this means become ashamed of themselves, and
in time amended. And into this Column, I could
bewilling, if the Church approve thereof, this
railing Doctour might be inserted: Promising,
that if ever I heare those Diptychs read in the
time of the Communion at the holy Table (though
layd Altar-wise, and all along at the East-end-wall)
yet shall it not deterre me in my devotions from
saying thereunto a hearty AMEN.

FINIS.

